

MISCELLANEOUS.

WHAT SHALL I BRING?

BY EDEN E. REXPORD.

What shall I bring to lay at Jesus' feet,
That He will count an offering most sweet?
What shall I be? O thou poor, bankrupt
soul,
Bring but thyself, and let Him make thee
whole.

Lay at His feet a broken, contrite heart,
And whisper, while the tears of sorrow start,
"Thou art I have, dear Christ, that I can
bring."

And He will gladly take the offering.
O sin-sick sinner, bring thyself to-day
To Christ, and at His feet the burden lay!
Cast all on Him, who loveth most of all
Those who lean on Him fearful lest they fall.

A sin-sick heart is precious in His sight;
He loves to wash its scarlet sins snow-white;
Come, wayward soul, and kneeling at His
feet,
Taste of the love that makes the whole
world sweet.

DR. HICKOK'S "LOGIC OF REASON."

BY PROF. J. P. LACROIX.

This book has been lying on my table now some eleven months, trying to get read. At last it has succeeded. Not that it has lain neglected all this time. It has had a very fair share of my efforts, as well as of my thoughts between times. The fact is, it is a hard book, a rare book, a wonderful book. Its style is as clear and simple as a child's primer; but its matter is as profound as Kant's *Critique*. In a word, it is the highest, deepest philosophy encased in what seems to me the plainest language possible. So that, despite the admirable handling of the language, the book is yet as difficult to read as a treatise on conic sections. This explains why it has been so long in getting read. It was only rarely that my busy life left me an undistracted hour for concentrated thought; and when I did once get at it, I found the matter of the book so rich, so suggestive, that I would only get over a few pages before my thinking apparatus would call for rest.

This, now, is my honest opinion of the book. I have no fondness for shams, and no patience with haze and obscurity. I have no admiration, but only contempt, for such poetry as *Sordello* or such speculative mud as the metaphysics of Stephen Pearl Andrews. Dr. Hickok is not muddy, as some do hastily affirm. His writings are very plain; his meaning is very clear-cut. But he deals with the profoundest objects of human thought; and only that one who is willing to set his mental apparatus at work for very life, need open one of the Doctor's books. But at what sacrifice will he decline the efforts? At the sacrifice of lingering in the mere fore-courts of truth!

I therefore say to every young theologian who has spirit enough to scorn intellectual laziness, Get for your study-table a few works of the class of "The Logic of Reason." In your brightest, freshest hours, take them up for a brief space. It will be of infinite benefit. It will lift your mental machinery into new elasticity and grasp. You will see truth through finer microscopes and through wider-ranging telescopes than ever before. At the very least you will have wrestled with a very giant, and that, too, to your own strengthening.

But what, more specifically, is this present "Logic of Reason"? It would be more than vain for me to attempt an adequate answer in this article. Only this much I will say: It attempts to show the process whereby we can think our way up to God without danger of falling into skepticism. The reason of the skeptical outcome of all previous philosophical systems, says Dr. Hickok, lay in their false methods. Their method was that of abstraction. Take all the qualities out of an orange, and there is left you only a blank thought, empty of all contents. Such an empty thought is of no real worth. No superstructure can be built upon it. This abstracting process, however, has been made the basis of the logic that has upheld all our systems of philosophy and theology. With such a basis, how could their outcome be anything else than skepticism and rationalism? Of such character is both the vulgar syllogistic logic of Aristotle and of our college text-books, the transcendental logic of Kant, Hegel, etc., and the force logic of Herbert Spencer and his school.

What we need is not abstraction, but concretion; not analysis but synthesis; not pulling apart but putting together. We want to arrive, not at a thought which is so abstract that we can predicate nothing of it, but at one so concrete that we can predicate everything of it. We want to arrive, not at Sir William Hamilton's empty idea of God (of whom we can consequently have no positive knowledge), but at such a concrete, fruitful conception as will furnish us a knowledge of God which is positive and real.

Dr. Hickok describes his method so well in a single passage that we here quote it: "We shall entirely reverse the process from abstraction to concretion, and instead of a generalized experience we shall make an integration of experience that will hold all parts together in their entirety. We shall need experience as radically and use it as extensively as do any systems of abstract logic, but we work in experience with another intellectual faculty, and in a different manner. We put the insight of reason to read in the facts of experience what has been conditional for

it, and thereby know what must have preceded it, and determined the order of inherent, adherent, and coherent connections in all phenomenal observation. We begin with a purely formal experience and pass on through the most complicated substantial appearances, and keep all the elements and attributes together till the last. Instead of diminishing our predicates with the extending of our judgments, as we do by abstraction, we multiply them by concretion, and make every rising category richer in attributes, and the judgment fuller in predicates. The unifying bond begins in the simplest, and colligates all in one in the completest, experience; and so all existence is held in absolute integration, universally and eternally. Each successive stage will have its own evidence, but the clearer light and conviction will come in the consummation of the logical process."

Reason, according to Dr. Hickok, can read in the facts of experience not merely the bare facts, but also the necessary conditions which preceded that experience, and were prerequisite for it; so that the facts appear as the fulfillment of a purpose. That is to say: Reason can read in the facts of experience three things: (1) Conditions without which the experience cannot be; (2) Conditions with which such experience must be; and (3) Conditions so eventuating as evincive of a proposed end.

Experience is not exclusively sense-experience; but there is also a reason-experience, where "insight has truth in its own light." We must, in fact, distinguish three steps of experience: (1) Experience with pure figure and form; (2) Experience with quality and relation of things; (3) Experience with organic being—in the vegetable, animal and rational kingdoms; and (3) Reason-experience of absolute Being—God and His attributes.

Such is the immense sweep of matter that is traversed and embraced in this book of less than two hundred pages. It is simply amazing in its richness. We shall conclude our article with a single quotation which all competent judges will read with wonder. After arriving at the rich concrete conception of the absolute personal Creator, Dr. Hickok demonstrates God's tri-unity, thus: "To manifest the full idea in substantial force requires an authoritative control by a persistent proposing of the ideal plan, an answering expression of each particular element in substantial, appropriate force, and a combination of the joint particulars in thought and substance into a consistent identity. No created thing can be either intelligently expressed or intelligently apprehended except in a complete fulfillment of these requisitions; and the holding of the idea in authoritative control is necessarily the part of a distinct, voluntary agency, while also the energizing in the particular force-expressing is necessarily the part of another voluntary agency, and the putting the substantial, partial forces into a consistent whole the necessary part of still another voluntary agency, all being distinct while all are acting together. Each must also do its work in consciousness for itself, as also in consciousness of what is done by the others, and therefore each must have a self-appropriation of the idea, and a joint communion in the consciousness of the One Absolute Reason. The three agencies are, in this way, three personalities in will, while they are joint-participants in the one being and consciousness of the Absolute. One creative Reason has controlled in a paternal will, and expressed substantially in a filial, obedient will, and also fashioned, in consistency, substance and idea, in a spiritual will, the last executing the processes of both the former. The Absolute Creator is one Being in three-fold personality."

A word or two more: "The Maker must govern matter by force, and mere life by instinct, and animal life by sense; but man is spiritual, and God's government of him must be by appeals to that which is reasonable." Man by virtue of his freedom may introduce such changes in himself and in nature as to disturb the order of the universe. "Such supernatural interference with human will in itself, or in its introduced changes in nature, is miracle; and in a universe where rational individuals act, there must be supernatural and superhuman interventions. Miracles are not merely rational expectations, but necessary incidents to free human agency and divine ultimate results."

The work of Dr. Hickok is, in fact, not merely a logic; it is also in *germ* a philosophy, a theology, and a theology. And it has the pleasant feature that it detains you only with the very central truths in each field, so that almost with one glance of thought you see your way to fill out the whole field with all fullness of detail.

In conclusion, we say to all who are not faint in heart, Try Dr. Hickok's "Logic of Reason."

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*Lee & Shepard, Boston.

PRAYER—ITS METHODS AND TRIUMPHS.

BY REV. JAMES PORTER, D. D.

St. Chrysostom believed in prayer, and summed up the recorded results in these forcible words: "The power of prayer hath subdued the strength of fire; bridled the rage of lions; hushed anarchy; extinguished wars; expelled demons; burst the chains of death; opened the gates of heaven; assuaged diseases; repelled frauds; rescued cities from destruction, and stayed the

sun in its course; in a word, hath destroyed whatever is an enemy to man." So the Bible seems to teach, but we are not dependent on that alone for demonstrations of this kind. They have been repeated in every age and country where the Gospel has been preached. Living men and women of to-day know that God hears prayer.

A friend of ours tells the story of an infidel physician who greatly retarded a revival of religion in the village where he was pastor. He was a physician, and went from house to house ridiculing the work. The Church regarded him as the greatest obstacle in their way, and had no talent or tact to counteract his influence. At the close of an evening meeting a few of them agreed to remain and pray all night for him, and see what God would do. The pastor, being out of health, went to his house and retired. A little past midnight, he was aroused by a rap on his bedroom window, and informed that the doctor was dying and desired to see him immediately. He went without alarm, suspecting the nature of the trouble, and on examination, was satisfied that it was a case of genuine conviction, to which the doctor assented, and desired him to pray for him. The result was, the doctor was happily converted, and became an active worker for the good of others.

God allows His children great liberty in approaching Him. They may ask for everything they need. Not only that He will remove prominent obstacles out of the way, but furnish the means of carrying forward the work. Nehemiah helped in his herculean undertaking in both these respects, and he prayed for it and received abundantly. The history of religion in this country, to say nothing of others, is brilliant with just such cases. Associations of Christians are working on this line to-day, and are having answers from God—marked answers, which can be traced to no other source. A gentleman of integrity stated a case in our hearing only last week, where a good Christian brother had been trying to get a plot of ground in a very wicked neighborhood for a little church. The owner of the land would neither sell nor lease it for that purpose. He was dead set against that style of religion, and, indeed, to all religion, and to close the matter, told the applicant never to mention the subject to him again, until he had the assurance that his request was granted. Early the next morning, before it was light, he went to see his informant, who was yet in bed, and called to him from the door, "You can have the land. I want you to go down and see the man this morning." "But," said the astonished listener, "he told me never to mention the subject to him again." "You go," said the minister; "you can have the land now." And he did go, and was met smilingly by the man, who opened the subject himself, by saying, "I know what you have come for, and you can have the land. I have not slept a wink all night."

Why do not Christians walk with God in this way, casting all their burdens upon Him? Instead of fretting and worrying about things they cannot manage, why not take them to God who is more interested in every good thing than they are possibly be? Mr. Muller, being divinely called, no doubt, in that direction, undertook to help the needy by faith and prayer, and has erected an immense institution without money or friends, and yet without begging, except of God. He has simply gone to the throne of grace for divine supplies, and has received them.

The first element in acceptable prayer is desire. If we desire nothing, prayer is out of the question. This may be intense or only moderate. If it is all we have, and is sincere, and well-intended, it is enough. Presented to God in a right way—that is, according to our best understanding of His will—it will succeed, though less ardent than we could wish. Most people have been deterred from believing by the littleness of their desire. The idea generally prevails that the desires must be very strong. But this is a matter which we cannot regulate as we may the length of a prayer. We must pray with just such ability as we possess—with all the heart, indeed; but that may not amount to much. And, fortunately, God does not make His hearing dependent on the intensity of our desire, so much as on our faith. The thing being right and necessary, God is able and willing to grant it, if we ask for it on these grounds. Intense desire is more necessary to make us pray, and hold on, than to induce God to answer us.

Again, prayer to be successful must also be humble. It should recognize our unworthiness and dependence. Its arguments must be our poverty and God's mercy. Having no merit in ourselves, we can only plead the merit of Him who died for us. This is sufficient. To attempt to create personal worthiness by any means whatever, will defeat our enterprise. The more promptly we confess our utter bankruptcy, and take advantage of the insolvent act which provides for pardon, and the bestowment of every needed good, the better for us, and for all others in whose interest we may pray.

And this is a matter of high consid-

eration, because nothing is more natural to a sincere mind than a desire to do something to merit the good sought.

A consciousness of many defects in feeling and practice produces it, and engenders unbelief as to any immediate answer to prayer. Prayer in this condition does not grasp the blessing desired, but rather contemplates it as impossible until sought in a better spirit and manner. Sinners, under this mistake, seek to get right before they come to Christ at all, hoping to be accepted because they are worthy. This is entirely reversing the divine order. Jesus invites them to come because they are sinners, that He may save them. Their past sins and unworthiness form no obstacle to their success, if they will forsake their sins now.

In like manner Christians often fail in prayer, by pressing their own unworthiness into the foreground and assuming that God will not hear them until they shall become more worthy of His attention. The error is in making personal unworthiness an argument against success, rather than in favor of it. The woman of Canaan had little to encourage her to come to Christ more than this, that she knew He had power over evil spirits to cast them out. But she had a case that required immediate attention—her daughter was "grievously vexed with a devil." At first "He answered her not a word." This was disheartening; and to make the matter worse, the disciples took sides against her by asking Him to "send her away," when He suggested, in keeping with their prejudices, that His mission was only "to the lost sheep of the house of Israel," to which flock she did not belong. Still she prayed, "Lord, help me!" Seeing her persistence, and wishing to make her an example for the encouragement of others, He said, "It is not meet to take the children's bread and to cast it to dogs." "Truth, Lord," she replied, "yet the dogs eat of the crumbs which fall from their master's table." This ended the argument. She made no claim on personal or rational grounds, nor did she object to being accounted a "dog," as she was really regarded by her Jewish neighbors. Nor would she deprive them of their privileges; she only asked Him to do what He might without wronging them—merely to bestow a blessing. This brought the answer, "O woman, great is thy faith! Be it unto thee even as thou wilt." And her daughter was made whole from that very hour.

If Christians would only remember that God is more willing to give the Holy Spirit to them that ask Him than earthly parents are to give good gifts to their children, they would pray better. Furthermore, if they would believe that God is more interested in all their religious enterprises undertaken in His name, and in obedience to His word, than they are themselves, they would come to Him first and always, and let Him direct their course. But many seem to think that God needs almost as much converting to their cause as do reluctant men, and this is one secret of so much unbelieving and unsuccessful prayer.

Some people think they have faith, but are sadly deceived. They believe that God would do this, or that, or the other great thing; yes, all of them, if the Church was only right and enjoyed pentecostal power, or if they had a different preacher, or, perhaps, if they themselves were only in some former luminous state of mind; but that is the perfection of unbelief. Real faith does just what God requires, and expects Him to do what He promises. The woman of Canaan before mentioned might have believed if she were only a Jew, or had influential Jewish friends to speak for her, and yet passed on unnoticed. But believing that Jesus was from God and sympathized with the suffering, she determined to press her suit to the extreme of human importunity, and succeed or perish. In her circumstances she could hardly have had Christian confidence, but she had a good object, and an unyielding determination.

But God has committed Himself to us in advance; and not to believe that He will hear us when we ask for proper objects to the best of our ability, is to distrust His integrity. It is a burning sin and shame, without reason. If men were to treat us in this way, we would have nothing to do with them. It is real faith that under the garb of religion. Faith says God will hear, and goes to work expecting the promised results, whatever difficulties or disabilities may oppose. But the unbeliever objects: "You are weak." True, but God is strong. "You are poor." Yes, but God is rich. "There are great obstacles in the way." So it seems, but God is greater, and can remove them. But, "How is He going to do all this?" That we cannot tell, but He will do it. Many a church has been erected, city overthrown, and towns subdued to Christ in this faith, and by one man. O my Christian brother, venture on God! If He calls you to work, don't hesitate one moment. Do it for Him, and to Him. Draw on Him for all necessary supplies. He will be with you, and bless your little efforts. Your own talent may entail a world of good on many generations.

Prayer is the rustling of the wings of the angels that are on their way bringing us the boons of heaven. Even as a cloud foreboded rain, so prayer foreboded the blessing; even as the green blade is the beginning of the harvest, so is prayer the prophecy of the blessing that is about to come.—*Spurgeon*.

ARE WE CALVINISTS?

BY REV. W. T. WORTH.

At the late Baptist camp-meeting held on Martha's Vineyard, August 12-19, the brethren who preached occasionally stated the peculiar and distinctive views of their denomination. Against this we have neither the right nor the wish to object. It is probable that this dogmatism is a grand power in their work. It is possible that this which may be very properly called *esprit de corps*, is considered essential to the vitality of the denomination.

Much of the preaching was high and deep—high, intellectually; and deep, spiritually. This is, of course, especially true of the sermon of Rev. Dr. Armitage, of Fifth Avenue Baptist Church, New York city. His theme was, "Christ's Eternal Youth," from the text, "Thou art the same; and thy years shall not fail." In developing his thought, he uttered very many sentences which will live, both in memory and in effect upon those who listened. Some of his conceptions bordered on the poetic, but were, nevertheless, very fine. It would be impossible to convey a just idea of the general beauty and power of the discourse, by giving an occasional sparkling line. The effect of his utterances is found in two facts: 1. The audience listened, apparently without weariness, for about an hour and a half. 2. There were frequent and hearty responses from the people, almost amounting, at some points, to rapturous applause.

But there was one point to which I, with some others, took exception. Toward the close of the sermon he was speaking of the marvelous power of his beautiful, blessed, young Lord Jesus Christ; and he dwelt upon His power to keep His people. At this point the Doctor said: "All hymns are Calvinistic; all men are Calvinistic." I listened intently to find out the drift of the statement; and discovered that he meant to teach that Christians of all names were "kept by the power of God . . . unto salvation." This was in perfect agreement with the more than once repeated assurance during the meeting that God would complete what He had begun in the hearts of men. In proof that this was the Doctor's meaning, I will give the anecdote he told in this connection. He said: "Some years since, I presided at a union meeting held in the Allen Street Methodist Church, New York city. The great edifice was densely thronged. On one side of me sat Rev. Dr. Roche, pastor of the Church, and on the other Rev. Dr. Krebs, at one time moderator of the Presbyterian Assembly. During the meeting, a man arose by the door, and said, 'Brethren, I was converted forty years ago, in the old Hopewell meetings-house in New Jersey, and I have been kept ever since.' Soon after, another brother arose half way up the church, and said: 'I am better off than the other brother; I was converted fifty years ago, in the old John Street church, and the Lord has kept me ever since.' Soon another arose near the pulpit, trembling with age, and said: 'Brethren, I am better off than either of these brethren. I was converted sixty years ago, in the old Laight Street church, Baltimore, and I have been kept ever since.' Then," said Dr. Armitage, turned toward me, and said, in a tone loud enough to be heard all over the church, 'Armitage, these Methodists are Calvinists, every mother's son of them.'

Now, in the first place, the Doctor's statement is not proved by the anecdote; for, even if the Methodists are Calvinists, it is not shown that all men are Calvinists, unless he first allows that all men are Methodists, which I suppose he would hardly agree to. Again, the anecdote no more proves us to be Calvinistic, than we are shown to be Antinomian when we say, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." I have no doubt that each of the brethren whose testimonies are cited above would quote Peter in full: "Kept by the power of God, through faith, unto salvation; and I have no doubt the Doctor would join with them. But, if the old Calvinistic doctrine of the 'perseverance of the saints' be predicated upon the faith of the individual, then it is no longer old Calvinism, but modern Antinomianism; for this is just the point at which Arminius opposed John Calvin.

Now, since doctrines are the framework of a system; and since Calvinistic doctrines are the foundation for a solid Christian life; and since there is on the one hand, in some quarters, a sharp re-statement of some sharp Calvinistic views, and on the other a decided tendency to Antinomian practices; it may be profitable to put, side by side, the Calvinistic and Arminian statements, so that we may see which most agrees with human experience and New Testament doctrine. For the first I will cite the conclusion of the Synod of Dort (1618-19), which, though infallible, is sufficiently Calvinistic for our purpose: "God, who is rich in mercy, from His immutable purpose of election, does not wholly take away His Holy Spirit from His own, even in lamentable falls; nor does He so permit them to glide down that they should fall from the grace of adoption and the state of justification, or commit the sin unto death, or against the Holy Spirit; that deserted by Him, they should cast themselves headlong into eternal destruction. So that, not by their own merits or strength, but by the gratuitous mercy of God, they obtain it, that they neither totally fall from faith and grace, nor finally continue in their falls

and perish." Of course this means that whatever a man does, he never loses his justification before God. Any one can see at a glance that Antinomianism is the robust child of such high Calvinism. Witness the following excerpt from the writings of the Antinomian Dr. Crisp (1642): "An elect person is not in a condemned state while an unbeliever; and should he happen to die before God calls him to believe, he would not be lost." Will our modern friends who boast of their Calvinism, have the new or the old?

On the other hand, take the view of Arminius: "Those who are grafted into Christ by a true faith, and therefore partake of His vivifying Spirit, have abundance of means by which they may fight and obtain the victory, altho, however, by the aid of the grace of the Holy Spirit, Jesus Christ assists them by His spirit, and stretches out His hand; and provided they are ready for the contest, and seek His aid, and are not wanting in their duty, He strengthens them to such a degree that they cannot be seduced or snatched from the hands of Christ by any fraud of Satan, or violence, according to that saying, 'Neither shall any pluck them out of My hand.' But whether these very persons cannot by their own negligence desert the commencement of their being in Christ, and embrace again the present world, fall back from the holy doctrine once committed to them, make shipwreck of their conscience, and fall from grace, this must be more fully examined and weighed by the Holy Scripture before men can teach it with full tranquility of mind and confidence."

Who does not clearly see, in the light of Paul's expressed fear (1 Cor. ix, 27), as well as from other New Testament sentences, and also from the sad experiences of many, that Arminius truly gives the Scripture view? And the tendency of this view is to cause souls to bestir themselves in the use of God-appointed means. The tendency of the other view, especially if temptations be bewitching and powerful, is to lead the soul to cease endeavor, and drift with the tide, hoping that God will not let them be finally lost. May God arouse His Church in New England, and everywhere, to shake off every influence which may dull the glow of her spiritual life, or paralyze her arm for aggressive endeavor! And may He give us an autumn and winter unprecedented for rich and enduring results in the rescue and care of souls!

Taunton, Mass.

Our Book Table.

In the British Museum there are upwards of one thousand works upon the book of Revelation. We know not how many besides have been published which have escaped their eyes, or been accounted of so little importance by the curators of this great collection, as not to have been added to its shelves. There will still, probably, be an additional thousand written. Here comes to us a fresh and very able interpretation of this remarkable book from across the water. It is entitled, *The Symbolic PARABLES; or, The Church, the World, and the Antichrist*—being the separate predictions of the Apocalypse, viewed in their relation to the general truths of Scripture. It is published by the Clarks of Edinburgh, without the name of its author. The latter has sought to interpret the book rather by the light and aid of the Scriptures themselves, than by the assistance of the modern Biblical critical apparatus. The writer, whose spirit is eminently devout, and who evidently does not lack intelligence or culture, thinks plain Christian readers have been unnecessarily confused by the theories of the learned in reference to this book. This is the syllabus of his exposition: The revelations of the book were given in symbol to John, in three great divisions: The Septenary, in the three, unfolding the providence of God towards His Church; the Septenary of the Trumpets, towards the world or the kingdoms of earth; the Septenary of the Vials unfolded in the case of a counterfeit Church—the greatest foe to the true Church, and therefore Antichrist. In the seals divine providence towards Christ's Church is proclaimed; in the trumpets towards the world, *corrective*; in the vials towards Antichrist, *destructive*. "All the minor visions are appendages to these three leading subjects—explanatory, introductory, or supplementary." This well-arranged theory the author has fully elaborated in the present volume. Scribner, Welford & Armstrong, New York, have imported a special edition, and offer it to the American trade for \$3.00. It makes an octavo of 300 pp. For sale in Boston by W. J. Bartlett, Cornhill.

Carter & Brothers issue from their press another of the delightful Scotch biographies, so many of which, like those of Chalmers, McChesney, Hamilton, Burns and Guthrie, have enriched their excellent list of books. This time it is the record of the still freshly-remembered Arnot, himself the author of the admirable life of Dr. James Hamilton, and many rich devotional and homiletical treasures. The volume, a handsome, large duodecimo of 511 pp., is entitled, *AUTOBIOGRAPHY OF THE REV. WILLIAM ARNOT, MINISTER OF THE FREE ST. PETER'S CHURCH, GLASGOW, AND OF THE BUCH CHURCH, EDINBURGH, AND MEMOIR BY HIS DAUGHTER, MRS. A. FLEMING*. The steel engraving brings forth best the stout, hearty, vigorous, earnest preacher, whose public efforts during the meetings of the Evangelical Alliance were sure ways to draw a crowd, and one that was never varied with the sweet, spiritual, finely-illustrated Scriptural expositions which dropped freely, like a heavenly manna, from his lips. This very attractive volume of Christian biography is made up of the diary and letters of the subject. In his own inimitable way, full of quiet humor and deep piety, alive to everything, and especially to everything related to the kingdom of Christ upon the earth, the story of a very active, useful and successful life is graphically recorded. Loving hands fill up the spaces, and close with tender paths the finished course. It is one of the best books of its kind, because its subject was one of the rarest of men.

The same house adds to its juvenile library *MOORE'S FOLIO: A Tale*, by the Author of the "Win and Wear" series. It is a well-written story of Christian work and success, rendered very attractive by the personal incidents interwoven with the thread of the narrative. An affectionate and devoted daughter was the alabaster box of

very precious ointment, which a loving Christian mother gave to be poured upon Christ's poor.

James R. Osgood & Co. publish the popular periodical contributions of their former senior member, under the title of *UNDER-ARMS*, by James T. Fields. 100ms, 200 pp. Mr. Fields' literary reputation will rest upon his lectures upon the literature and literary men of this century, but some of the rarest exhibitions of his humor and happy success in word painting are to be found in these short papers. Some fourteen of them find a proper setting in this handsome volume, and will be read the second time, with equal interest as at first.

The same house adds to its vast-pocket series, *FAVORITE POEMS*, by Schiller; *ROBERTUS AND VIRGINIA*, by Lord Macaulay; *LARK REQUILDS*, IVRY, THE ARMAIDA, etc., by Lord Macaulay; and *FAVORITE POEMS*, by Sir Walter Scott.

A. S. Barnes & Co. have issued Nos. 11 and 12 of their illustrated and finely published *HISTORY OF THE CITY OF NEW YORK*, by Mrs. Martha J. Lamb.

The National Temperance Society have published a very handy little manual for amateur readers at temperance societies. It is entitled, *READINGS AND RECITATIONS IN PROSE AND VERSE*. Edited by Miss L. Penney.

Henry Hoyt is opening rapidly his budget of new books for the coming season, to the delectation of his readers. He sends out this week *SYLVIA'S NEW HOME*, by J. F. B. Firth. It will awaken tenderness for the orphan, as well as teach many blessed lessons of charity and pity. *PIECES OF SILVER*, by the author of "Whiter than Snow"—a touching and wholesome tale.

The agents say: Twenty-nine years ago Dr. James Porter published a small book, entitled, *REVIVALS OF RELIGION; Their Theory, Means, Obstructions, Uses, etc.* It immediately attracted attention, and many thousands of it were sold. The copyright having expired, the author has revised and enlarged it, having directed special attention to the new aspects of the subject under the labors of Mr. Moody and others, and their bearing upon vital religion and Methodism. The introduction will be by Rev. Dr. J. P. Newman, of Washington, D. C., who did not hesitate to say of the original work that "No pastor should be without a copy." The work is about to be issued by the Book Agents of New York, preparatory to the great revival which is anticipated by many during the coming fall and winter.

MAGAZINES.

The *Magazine of American History*, for September has, for its historical articles, The French Invasions of Onondaga, by George Geddes, with a map of the country—a very instructive paper; and a short article on Martin Luther during the Revolution, by G. Norman Lister. The biographical sketch of Abel Parker Upshur, by Mary Upshur Sturges, is an exceedingly interesting account of a man who was eminent as an orator, a jurist, and a judge. He was a representative, a member of the Convention of 1820-21, Secretary of the Navy, and Secretary of State during the administration of Mr. Tyler. His eloquent tribute to Massachusetts in an after-dinner speech at Faneuil Hall, at the laying of the corner-stone of Bunker Hill Monument, is given in full, and is well worth preserving. Part III of the *Diary of Gov. Samuel Ward* is given, and a reprint of the *Journal of the Siege of 1615*, with a curious picture of the Ironsides. Notes and Queries, and Literary Notices are well-filled.—Bright little *Wide Awake* is a brilliant of good things, the longest and most noticeable article being on R. H. and Elizabeth Stoddard, two of our best New England writers and poets. The sketch is accompanied by portraits of Mr. and Mrs. Stoddard, "Dolly Dickens," and a view of the poet's literary workshop. Ella Rodman Church contributes a story called *Katie's Adventures*, which is very vivid and very funny. The ninth installment of Mr. Round's *Diary of a Student in the University of the series*. Those who have been waiting for the continuation of Cicely Mornay Marton's *Poodle's Party* will find it fully up to the first number in interest. Besides these, there is an installment of the *Mitlades* by Sophie May; Solomon's Seal, a story about Grinding the Boots, and poems by Mrs. Platt, Mrs. Morse, Katherine Hanson, Ella Farman and Mrs. Clara Doty Bates, together with the Little Wide Awake department, Tangled Knots, Post Office department and Musics.

LITERARY NOTES.

Students of Shakespeare will be pleased to know what new volumes to add to their Shakespearean collections. The *British Quarterly* endorses in strong terms Mr. Jacob's second series of Shakespeare Divisions. "The remarkable aptitude for bringing illustrations, clear and *oppos*, from the most distant points; the graceful and easy manner in which one topic passes into another; the naive and suggestive remarks, are all as present in this as in the former volume. Not only is it full of learning and research, but it is bright and full of subdued humor." The new Leopold Shakespeare, with an introduction by F. J. Furnivall, it pronounces the most substantial and most successful effort yet made to popularize the results of extensive and careful research in Shakespeare literature. "The introduction is a masterpiece of condensation. . . . For a popular Shakespeare sufficient in itself, or as an introduction to a more extended reading, we could imagine nothing better." "The little vignette wood-cut set into the text are admirably clear, delicate, and helpful." We hope soon to see an American edition of Robert Buchanan's *Balder* the Beautiful. What a splendid vest-pocket volume it would make! The blending of the Norse mythology with the "Christian ideal" may excite criticism, but the powerful pictures given, and the wonderfully rich versification, make the poem its finest production. The power of Christianity over other religions is beautifully symbolized in the acknowledgment by Balder of Christ as his elder brother and superior. How beautifully suggestive of Christ's victory over death are the closing lines of these two verses, and how musically poetical!—

"The white Christ lifted His hands above
The silent waiting deep.
And the unseen depths began to move
With motions soft as sleep.
"Then on an tide of ice He stept,
Leading His brother there,
And blest the waters as they slept,
And lo, they woke and smiled!"

NEW MUSIC. From Oliver Ditson & Co., Boston: Instrumental—"Nancy Lee" Quickstep, by Charles E. Pratt; Hephzibah Galop, by Charles J. Wallace. Vocal—"My Poor Heart is Sad with its Dreaming," by Thomas H. Johnson; "Children Don't Get Weary, plantation song and chorus; Those that We Loved Long Ago, song, words by J. F. Waller, L. L. D., music by Berthold Tours; Little Robin, How Happy You Make Me! song (with chorus all lib.), words by Adella M. Donnell, music by H. P. Danks.

The Christian World.

A DAY OF PRAYER FOR CHINA.

(From our Mission Rooms.)

To our Ministers and Members:—

DEAR BRETHREN:—We have received official notice of the fact that the "Conference of Protestant missionaries" held in Shanghai, China, in May last, unanimously set apart the first Sunday in the month of October of the present year, as a day of special prayer for the revival of the work of God throughout the empire of China; and earnestly requested all the Churches of Europe and America to join them in such observance of the day.

The Churches of other denominations, we learn, have also been advised of such action had by the Conference, and the hope obtains that the observance of a day of special prayer for this great empire will be an occasion of general and wide-spread interest.

We sincerely hope that our people will not be behind any, in earnest prayer for China, on that day.

R. L. DASHIELL,
J. M. REID,
Cor. Secs. of the Missionary Society.

The Bishops of the Church earnestly commend the above communication of the missionary secretaries to the attention of the Church, and sincerely desire that the day named may be generally observed in accordance with the request that comes to us from China.

On behalf of the board of Bishops,
W. L. HARRIS, Secretary.

Rev. S. L. Baldwin, superintendent of our East China mission, who was one of the secretaries of the Conference of missionaries at Shanghai, in communicating the request of the Conference, suggests that in all our cities there might be union prayer-meetings of our own Churches, and in many of them, doubtless, of the Churches of all denominations.

The Conference issued an appeal inviting the most earnest attention of their brethren throughout the world to the following statements, to wit: That China is the largest heathen country in the world; that the Chinese, though the oldest nation, are full of vigor and promise; that they are also the great colonizers of the East, while large numbers are migrating to other parts of the world.

The Conference also set forth the following indications of promise: "1. Thirty-seven years ago there were only three native Christians in all China, in connection with Protestant missions. Now there are at least twelve or thirteen thousand. 2. A much larger proportion have applied for baptism during the past year than in any previous year, and the candidates have been generally of a higher type of character. 3. The empire is more open than ever for the preaching of the Word, and the Chinese Convention of last year, together with the proclamation agreed upon, is proving a mighty instrument towards the more effectual opening up of the interior. 4. Not only is the country open to our efforts, but the minds of many in different quarters have been more or less aroused from their lethargy. 5. Multitudes are reading our books, and not a few are eagerly investigating the nature and bearing of western innovations."

They earnestly appeal to the whole Christian world for help. There are still eight provinces in which there is not one resident missionary. In others there are only two or three. They appeal to young men, to fathers and mothers, to pastors of Churches, heads of schools and colleges, and all in charge of the young, to come to their help. They pray that the spirit of personal consecration may be "communicated from heart to heart, from Church to Church, from continent to continent, until the whole Christian world shall be aroused, and every soldier of the Cross shall come to the help of the Lord against the mighty."

MARTHA'S VINEYARD AUXILIARY OF W. F. M. SOCIETY.

This society has held four public meetings during the season just passed, and the same were very interesting. The little band of persistent workers gathered from distant parts, united here with cheerful gladness to give fresh impulse to the work in which they are engaged in their various homes.

Meetings do not get themselves up here any more readily than on the Continent. We do have some advantages for calling new talent that few other places can afford. The first meeting of the season was addressed by Mrs. Governor Wright, of New York. She gave a description of her recent visit to California, dwelling particularly upon her visit to the missions among the Chinese of San Francisco, under the charge of Dr. Gibson. All were deeply interested as she related many incidents which had been told her by Dr. Gibson. Her graphic description of the manner of rescuing these poor girls from the vile life awaiting them, and the great change wrought by their short stay with Dr. Gibson, under the charge of the "Jesus man," elicited the sympathy of all who heard her, and we felt as though the work was brought very near to us.

The spirit of the missionary, the integrity and persistent energy, with the unbending will, which had caused the success of the mission, were portrayed in a vividly that more than one caught the inspiration of the work, and expressed a desire to assist in carrying it forward.

The second meeting was addressed by Bishop Foster, who, setting forth the appropriate sphere of woman's work, expressed the hope that the ladies would increase their good deeds, giving the fullest endorsement to their work in the missionary cause, and charging them to remember that their prayers for the success of their work would be of no avail, if, while possessed of means, they did not give unto the Lord.

At the annual meeting, the company were favored with the fine rendering of a missionary poem by Miss Myra Bates, of Boston. At the fourth meeting, the large number present were interested in the peculiar religious of Japan as given to us by Mr. Kan-

ko, a Japanese student in Harvard law school. Mrs. Barney, of Providence, spoke for some minutes, urging the necessity of interesting the children in the missionary cause, so that, as they grew to maturity, they might be better prepared for the great work before them.

I have the pleasure of reporting a membership of ninety-two, and the raising of \$120—the entire amount necessary to the support of our two Bible readers in India. ISABELLA TWOMBLY, Secretary.

LETTER FROM QUEBEC.

In an old number of the HERALD, bearing date "March, 1849," there is an article written by Rev. A. Kent, then stationed at New Bedford, Mass., giving an account of a visit to Eaton in Canada, during the year 1805.

At the time of the visit, Mr. K. was stationed on the Lunenburg circuit, which extended into Herfordshire, Canada, embracing a tour of about one hundred and fifty miles. Being apprised of a settlement in Eaton, on the main branch of the St. Francis river, he determined to visit the place, particularly when he ascertained that no minister of the Gospel had ever been among them.

He found an almost unbroken wilderness for nearly thirty miles, and scarcely a track to direct his guide and himself in their course. The settlement consisted of families, principally from Massachusetts, who had taken tracts of government lands quite separated from each other, living in the most primitive style, and endeavoring to clear the forests and establish homes. Many of them were intelligent Christian men and women, very desirous of obtaining regular religious services.

Among those who warmly welcomed Mr. K. we find the names of Captain Sawyer, Colonel Williams, Mr. Alger, etc., whose descendants are still numerous in Eaton and the adjoining towns. He returned the next year, and spent a few days with the people, after which several years elapsed ere they were again visited by a Methodist preacher. In the meantime, an Episcopal mission had been formed at Cookshire, in the northern part of Eaton, and Congregational and Baptist clergymen had occasionally visited the place. About the year 1838, Rev. E. J. Sherrill was settled as pastor of a Congregational Church at Eaton Corner, in the central portion of the town, and about the same time Rev. A. Gillies, Calvinistic Baptist, was appointed to the charge of a society in Sawyerville, in the eastern part of the town.

Quite early in the century, Wesleyan missions had been established in the towns of Stanstead, Compton, and Sherbrooke, from twenty to fifty miles distant, and very rarely the preachers visited this township. Several earnest Methodists waited anxiously for a favorable time to apply for a minister to be sent them, but not until 1848 did the way seem opened. Then the minister stationed at Sherbrooke sent his colleague to Sawyerville, where he was joyfully welcomed by William Sawyer, esq., M. P., who has truly been the father of Methodism in this portion of the country.

For a time there was quite an opposition to the work by some of the other Churches. A good old Congregationalist deacon met the young preacher, as he was on his way to the place, and inquired of him if he was the Methodist minister sent to S— (By the way, Methodist ministers were known at once, in those days, by their white cravats.) On his replying in the affirmative, he told him he had better turn back at once; the ground was all taken up, and there was no room for him. To which the young man replied, that he was sent there, and he would at least go and see if there was anything for him to do.

It soon became apparent that "the set time to favor Zion" had indeed come. A revival flame was kindled; it spread to different neighborhoods, and, in a few months, quite a large Church was gathered, as the "first fruits" of Wesleyan Methodism. The circuit then embraced a large portion of five townships, and the labors of the preachers were arduous in the extreme. But, ere long, divisions were made, new circuits formed, and from the one mission there are now established five circuits, with seven churches and a large, influential membership.

In Sawyerville, during the past few months, "the Lord has visited His people," and about forty have united with the Church through the labors of Rev. W. J. Crothers; and there are still indications of good. To God be all the glory!

LETTER FROM KANSAS.

The past spring was one of great and frequent rainfall. "Droughty Kansas" ideas have been well-nigh drowned out, and there is danger of their going down the third time to rise no more. Oh, for a "harp of a thousand strings" with which to play an ocean funeral dirge over their remains! Last spring, in a flooded city of our valley, a man could be seen riding along Main Street, breast-deep in fluid, asking for a place to water his horse.

With due frequency "showers of blessing" descend. We are greatly enriched "with the river of God's love." "The little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn." The corn crop is immense. Last year the State yield was 80,000,000 of bushels. This year may be doubled. "To us the fields look like forests. Stocks can be found measuring fourteen feet high. Mr. S. S. Williams, an enterprising New Yorker, last spring bought high prairie railroad land four miles from

our city, and put out ten acres of sod corn. Such elephantine ears! Some are seven feet from the ground. The owner thinks fifty bushels per acre will be his reward.

The oat crop is wonderfully good also—usually sixty bushels and more per acre. One field in Barton county, consisting of three acres, produced three hundred bushels. Wheat is a good average. Some, because of late sowing and excessive rain combined, was smitten by rust, and hence not worth cutting. One field in Barton county produced thirty bushels per acre by measurement, and thirty-two by weight. Another, 750 bushels of fifteen acres. Zeno Thorp, of Reno county, had 2,400 bushels from eighty acres. A farmer in Sedgewick county threshed 4,125 bushels from 150 acres. None need doubt the adaptation of Kansas soil to both large and small grain. All it wants is intelligent handling and persevering application. The spirit of philanthropy leads me to express the wish that myriads of unemployed men cast could be induced to occupy as many quarter sections of these vacant, rich and inviting lands. They would thus be a benefit to the State and Republic, and a special benefit to themselves. JOHN W. FOX, Hutchinson, Kansas, Sept. 3, 1877.

TEMPERANCE.

FAREWELL TO TOBACCO.

Farewell, thou black tyrant, thy conquest is o'er;
At thy shrine so debasing I'll worship no more;
Thy sceptre is shorn, thy dominion is past;
I've resolved from my life thy foul fetters to cast.

Does it cultivate virtue to puff the vile weed?
Does it make the heart purer to chew it with greed?
Does it make the breath sweeter, or brighter the eye?
Does it make the step firmer, or thought quicker fly?

What if Christian perfection should question its zeal?
Or conscience should ask, "Is it sanctified zeal?"
This murching the weed? Does the heart grow in grace,
Burning incense to Moloch, and spoiling the face?

'Tis a blot upon manhood! What mourns for the slave,
Yet he slaves to tobacco till long in the grave?
'Tis a shame to be fettered by habit whose blight
Has no heirship with purity, virtue and right!

Then away with tobacco! I bid thee adieu.
No more will I smoke thee, no more will I chew!
And if any one else would his freedom enhance,
Come on, my dear brother, make sure of your chance.

Down, down with the tyrant, and then you can sing
The words of that anthem whose glad numbers ring—
"The Star Spangled banner, oh, long may it wave
O'er the land of the free, and the home of the brave!"

THE APPLETON TEMPORARY HOME.

Among the many benevolent agencies which have for their object to help and relieve suffering humanity, few are doing a better work and are more deserving of the support and sympathy of the Christian public than the Appleton Temporary Home. Founded in 1872 for the treatment and cure of alcoholic diseases, and to befriend and reform the fallen, it has been the blessed means of the recovery of thousands who have again been restored to themselves, to their friends, and to society.

The means employed have been a judicious use of the proper medicines adapted to each case, together with moral and religious influences, pointing the victims of appetite to Christ the Saviour, who alone can give them the strength they need to put down their enemy and come off victorious in the battle with what has become their constitutional weakness.

The institution is truly a Christian home, and it is the object of its founder and superintendent, D. Banks McKenzie, to make it a house of mercy to the friendless and outcast who often feel in the agony of their distress, "No one careth for my soul."

For such a work the Appleton Temporary Home is provided, with the very best appliances. It is located at Needham, twelve miles from Boston, on the Woodstock division of the N. Y. and N. E. railroad, within five minutes' walk of the depot, in the midst of a beautiful grove, on elevated ground noted for its healthy and exhilarating atmosphere.

The house contains forty-five rooms arranged in the most convenient manner, and besides a gymnasium and a bowling alley, a chapel is connected with the buildings, with a seating capacity of over two hundred. In that chapel preaching especially adapted to the inmates is maintained every Sabbath afternoon, besides weekly lectures, prayer-meetings and praise-meetings.

It is a remarkable fact, that all who have been discharged from the Home as cured, gave their hearts to the Saviour while they were inmates of the institution; and none are considered safe but those who have learned to put their trust in Jesus, the strength of the weak.

Thus for the past five years the Appleton Temporary Home has in a quiet way done a blessed work; and although for some time past arrangements have been made by which patients who were able to pay have been received as boarders, yet the great majority of the

inmates have been those who were moneyless and friendless. To such the door has ever been open as long as there was room, even when the treasury was empty, and no contributions came to help the superintendent to carry the burden he had assumed. In that manner a debt has been contracted, which, unless paid, will compel Mr. McKenzie, in spite of the daily applications he receives for admission, to close the doors of the institution to those who need the most its sheltering care—the homeless, friendless drunkards, who earnestly desire to reform, and need a helping hand, without which they will go down lower and lower still, even to a dishonored grave.

It is true that the times are hard, and all benevolent agencies suffer in consequence; but we feel sure that if the Christian public would only take the trouble to acquaint themselves with the work done by the Appleton Home, they would come to the rescue of its self-denying and hard-working superintendent. The plea which he makes is in behalf of wives worse than widows of children worse than orphans, to many of whom, by the blessing of God, the Appleton Home has been the means of restoring a husband and father, once worse than a brute, but now a humble, trusting and devoted Christian. We speak advisedly in making such an assertion, for Mr. McKenzie has a large number of letters from wives, and mothers, and fathers, all full of expressions of gratitude, and calling the divine blessing on him and the Appleton Home.

The institution has, therefore, a special claim upon the Christian public, inasmuch that although there are a number of Washingtonian Homes and inebriate asylums in different parts of the country, the Appleton Home is the only one, so far as we know, in which the patient is taught that he can trust neither his will nor his watchfulness, but must come to the Saviour perfectly helpless, crying out in his distress, "Lord, save me for I perish!"

Now, shall such an institution be allowed to go down, or to be turned from its object of helping the fallen, without money and without price? We hope not; and we earnestly urge all who would help the Lord's friends—the poor, the fallen, the outcast—not to forget the Appleton Home. Any subscriptions sent to Lyman P. French, treasurer, West Boston Park, Cambridge Street, or to Joseph Sawyer, esq., care of E. R. Mudge, Sawyer & Co., Chauncy Street, or to D. Banks McKenzie, superintendent, Needham, Mass., will be promptly and gratefully acknowledged.

Mr. McKenzie has published a book of over three hundred pages containing a full history of the Home from the day of its opening, with numerous extracts of letters from former inmates; and all sending \$1.50 to his address, will receive a copy of it, prepaid by mail.

Commercial.

BOSTON MARKET.
WHOLESALE PRICES.
Sept. 13, 1877.

FLOUR—Superfine, \$4.00 @ 5.00; extra, \$5.00 @ 6.00; No. 1, \$6.00 @ 7.00; No. 2, \$7.00 @ 8.00; No. 3, \$8.00 @ 9.00; No. 4, \$9.00 @ 10.00; No. 5, \$10.00 @ 11.00; No. 6, \$11.00 @ 12.00; No. 7, \$12.00 @ 13.00; No. 8, \$13.00 @ 14.00; No. 9, \$14.00 @ 15.00; No. 10, \$15.00 @ 16.00; No. 11, \$16.00 @ 17.00; No. 12, \$17.00 @ 18.00; No. 13, \$18.00 @ 19.00; No. 14, \$19.00 @ 20.00; No. 15, \$20.00 @ 21.00; No. 16, \$21.00 @ 22.00; No. 17, \$22.00 @ 23.00; No. 18, \$23.00 @ 24.00; No. 19, \$24.00 @ 25.00; No. 20, \$25.00 @ 26.00; No. 21, \$26.00 @ 27.00; No. 22, \$27.00 @ 28.00; No. 23, \$28.00 @ 29.00; No. 24, \$29.00 @ 30.00; No. 25, \$30.00 @ 31.00; No. 26, \$31.00 @ 32.00; No. 27, \$32.00 @ 33.00; No. 28, \$33.00 @ 34.00; No. 29, \$34.00 @ 35.00; No. 30, \$35.00 @ 36.00; No. 31, \$36.00 @ 37.00; No. 32, \$37.00 @ 38.00; No. 33, \$38.00 @ 39.00; No. 34, \$39.00 @ 40.00; No. 35, \$40.00 @ 41.00; No. 36, \$41.00 @ 42.00; No. 37, \$42.00 @ 43.00; No. 38, \$43.00 @ 44.00; No. 39, \$44.00 @ 45.00; No. 40, \$45.00 @ 46.00; No. 41, \$46.00 @ 47.00; No. 42, \$47.00 @ 48.00; No. 43, \$48.00 @ 49.00; No. 44, \$49.00 @ 50.00; No. 45, \$50.00 @ 51.00; No. 46, \$51.00 @ 52.00; No. 47, \$52.00 @ 53.00; No. 48, \$53.00 @ 54.00; No. 49, \$54.00 @ 55.00; No. 50, \$55.00 @ 56.00; No. 51, \$56.00 @ 57.00; No. 52, \$57.00 @ 58.00; No. 53, \$58.00 @ 59.00; No. 54, \$59.00 @ 60.00; No. 55, \$60.00 @ 61.00; No. 56, \$61.00 @ 62.00; No. 57, \$62.00 @ 63.00; No. 58, \$63.00 @ 64.00; No. 59, \$64.00 @ 65.00; No. 60, \$65.00 @ 66.00; No. 61, \$66.00 @ 67.00; No. 62, \$67.00 @ 68.00; No. 63, \$68.00 @ 69.00; No. 64, \$69.00 @ 70.00; No. 65, \$70.00 @ 71.00; No. 66, \$71.00 @ 72.00; No. 67, \$72.00 @ 73.00; No. 68, \$73.00 @ 74.00; No. 69, \$74.00 @ 75.00; No. 70, \$75.00 @ 76.00; No. 71, \$76.00 @ 77.00; No. 72, \$77.00 @ 78.00; No. 73, \$78.00 @ 79.00; No. 74, \$79.00 @ 80.00; No. 75, \$80.00 @ 81.00; No. 76, \$81.00 @ 82.00; No. 77, \$82.00 @ 83.00; No. 78, \$83.00 @ 84.00; No. 79, \$84.00 @ 85.00; No. 80, \$85.00 @ 86.00; No. 81, \$86.00 @ 87.00; No. 82, \$87.00 @ 88.00; No. 83, \$88.00 @ 89.00; No. 84, \$89.00 @ 90.00; No. 85, \$90.00 @ 91.00; No. 86, \$91.00 @ 92.00; No. 87, \$92.00 @ 93.00; No. 88, \$93.00 @ 94.00; No. 89, \$94.00 @ 95.00; No. 90, \$95.00 @ 96.00; No. 91, \$96.00 @ 97.00; No. 92, \$97.00 @ 98.00; No. 93, \$98.00 @ 99.00; No. 94, \$99.00 @ 100.00; No. 95, \$100.00 @ 101.00; No. 96, \$101.00 @ 102.00; No. 97, \$102.00 @ 103.00; No. 98, \$103.00 @ 104.00; No. 99, \$104.00 @ 105.00; No. 100, \$105.00 @ 106.00; No. 101, \$106.00 @ 107.00; No. 102, \$107.00 @ 108.00; No. 103, \$108.00 @ 109.00; No. 104, \$109.00 @ 110.00; No. 105, \$110.00 @ 111.00; No. 106, \$111.00 @ 112.00; No. 107, \$112.00 @ 113.00; No. 108, \$113.00 @ 114.00; No. 109, \$114.00 @ 115.00; No. 110, \$115.00 @ 116.00; No. 111, \$116.00 @ 117.00; No. 112, \$117.00 @ 118.00; No. 113, \$118.00 @ 119.00; No. 114, \$119.00 @ 120.00; No. 115, \$120.00 @ 121.00; No. 116, \$121.00 @ 122.00; No. 117, \$122.00 @ 123.00; 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ZION'S HERALD.

THURSDAY, SEPTEMBER 20, 1877.

We go to press in the midst of one of the largest and most enthusiastic municipal celebrations that Boston has enjoyed, even in this era of commemorations. She has not been in haste to erect her memorial stone over her brave sons who fell in the great civil war, but now raises a shaft worthy of them, of her own reputation, and the great principle involved in the struggle, the memory of which it perpetuates. It is well that she should have intervened. All sectional bitterness has now very considerably faded out. Men that fought on the wrong and conquered side of the question are now invited even to participate in the festivities and solemnities of the occasion. Such a celebration does not nurture a war spirit; does not awaken new hatred of the States once in rebellion; but it does cultivate patriotism; it does awaken a fresh conception of the value of our Federal Government, and, above all, of that priceless jewel of human liberty—the inalienable right of man—for which our land was first chosen as its predestined home.

The monument fills very gratefully the eye of the spectator. It is a tall, graceful shaft, rising upon a high base, with the symbolic statues of the soldier, sailor, of history and of peace, at its four corners, and with a noble, crowning statue of America, seven feet high—the *chef d'œuvre* thus far of the sculptor—upon the summit. Martin Milmore is the artist, whose reputation will be perpetuated by it as well as the honor of the brave men who found it beautiful to die for their native land, in the hour of her peril.

Upon the base, on the panel facing the south, the following inscription, written by President Eliot of Harvard College, is cut in bold, square, sunken letters:

TO THE MEN OF BOSTON
WHO DIED FOR THEIR COUNTRY
ON LAND AND SEA IN THE WAR
WHICH KEPT THE UNION WHOLE
DEFEATED SLAVERY
AND MAINTAINED THE CONSTITUTION
THE GRATEFUL CITY
HAS BUILT THIS MONUMENT
THAT THEIR EXAMPLE
MAY SPEAK
TO COMING GENERATIONS.

No very decided results yet attend the bloody struggles in Turkey. The advantage if tending to either side rests with the Turks; but the fighting around Plevna has been attended with great loss of life. It is now evident that there is little present hope of peace. The Russian cabinet cannot consider such a proposition until some pronounced and significant victory has been obtained. The prestige of her arms has waned during the last few weeks, and must be recovered before she can think of peace. Instead of being the defender of the Christian principalities of the Turkish empire, she has thus far simply drenched their soil with the blood of their murdered families, and would now have to leave them helpless in the hands of the merciless Turks. The latter are too much elated with their late success to yield anything to their old foes, even with the combined moral pressure of other European powers. It is fearful discipline for both nations; but this dreadful blood-letting and out-pouring of resources have always, at least in modern times, in some way, been providentially over-ruled to the elevation of the population, out of whom, after all, the resources of government must come. Neither Russia nor Turkey can fall of receiving powerful political modifications as the result of all this outlay of blood and treasure; and all this must be ultimately in the interest of progress; for, after all, a divine Hand holds the helm of affairs.

Let the boy go to college. Indeed, urge him to go; even if he is proposing to be a farmer or a mechanic—wise choices, unless Providence unmistakably calls him to the pastoral, or some professional, office. It will broaden him and make him a better business man, if he has been properly brought up at home not to despise work. It will create for him resources for usefulness and enrich his own life a thousand-fold. It will give him a deserved pre-eminence among his peers; a culture and ease of expression fitting him for prominent offices in the town and State, and preparing him to lead in the great reforms of the day, and in the blessed evangelic work committed to the laymen and women of the Church of Christ. We know a young man of business, a superintendent of a Sunday-school, a leader in the Y. M. C. A., and often in charge of business men,

meetings for prayer. He was prepared for college, and had an opportunity for securing a liberal education. He had become, however, somewhat weary of study and concluded to hurry into business. Now, rich fields for usefulness are opening before him. He sincerely regrets the omission of this precious opportunity for enlarging and cultivating his intellectual powers. Parents and guardians, for the sake of the best interests of their children in after days, should encourage and aid them to obtain the broadest possible rudimentary education. We are glad to know that our seminaries and colleges are all opening with large classes this season. We bid all our young brothers and sisters in the schools, God-speed! "Get the best," and then consecrate all to God!

We hear very encouraging words from all the pastors we meet, in reference to the religious promise of the hour. The work of preparation seems to have been effectually accomplished last season. The summer vacation has not destroyed the love or zeal of Christian men for evangelical work. They have become accustomed to both personal and public modes of active service. The united social meetings of business men will soon be renewed; but, what is of even more permanent promise, the local Churches are planning for a very vigorous campaign. Ministers and people are alive to the importance of active efforts, and are full of the expectation of a very encouraging revival season.

How to retain the forms of religion and still to keep vividly before the mind its essence, has been the problem of the religious life in all ages. Man is given to extremes; he finds it difficult to hold the golden mean. In his eagerness to emphasize what has impressed him, he rushes either to the extreme of formalism or to that of spiritualism. The entire truth is in neither direction; the two phases are parts of a grand whole. The man who concerns himself with the outer forms of religion only, is like the vine-dresser who erects a magnificent fence about his grounds, but never gets far enough to set any slips within. On the other hand, the individual who neglects outward means, on account of his interest in the interior life, is like the gardener who sets his grounds with all precious plants and then leaves them open to the cattle of the street, or to the ravages of the wild beasts of the field. To complete his work, he needs both to plant and fence. In religion you want the life and the form. John Wesley well described the early Methodists as a company of men "having the form and seeking the power of godliness." The success of Methodism has depended largely on adherence to the spirit of this maxim. The work begun in a new life, and had attention been confined to that exclusively, Methodism, like Mysticism, would have proved but an evanescent glow, a beautiful efflorescence on the current of ecclesiastical history, instead of a permanent agency for the elevation and salvation of the world. But, on the other hand, had the outward forms monopolized attention, the societies would only soon have fallen into the track of dead and formal Churches. In this happy balance of interests we can but think the Methodist system has attained, more nearly than most Churches, the golden mean. As disciples of Wesley, you are to value the Church forms which have proved so efficient a means of spreading the Gospel among men; and at the same time you are not to stop in these forms, but to penetrate inward to the pith and kernel of the Gospel as found in a deep religious life.

The substitution of practical for the dry, doctrinal preaching of the Puritan age, marked an important revolution in the Church. Men came to care less about crowding the head with dogmas and creeds, than about filling the soul with the love of Christ. The doctrinal was important in its time, and, in the struggle to break away from Rome, almost necessarily came to hold a prominent place in the teachings of the Protestant Churches; but its work had been accomplished, and the world waited for a better form of teaching to take its place.

The continuance of practical preaching now for so long a period, exposes us to an opposite danger. False doctrine, like weeds, is sure to spring up in the uncultivated field. In the absence of doctrinal discussions our people have come to think superficially on religious subjects, and in this way to be exposed to the silent inroads of heresy, of which there are many specious forms stealthily taking root in the Church. No observer of Zion can fail to notice that a great deal of crude theology exists, in a state of solution, with both the ministry and the membership. The departure from strict orthodoxy is unconscious, and due not to any alienation from the evangelical scheme, but to want of a proper consideration of the bearings of certain views on other parts of the scheme. The subject needs to be re-discussed. The enemy has ploughed over the surface and seems to find it a sterile field; you need to put in the subsoil plough and turn up a deeper stratum of truth. This result can be reached only in great controversies, which hold men to the task till they get down to the depths of the subject in hand. The huge intellectual struggles along the line of Church history were of immense advantage, not more in the new truth brought up from the ruins, than in the burning of rubbish on the surface.

After the excitement of our evangelistic revivals, the house needs to be swept anew. They always bring much crude theology which needs to be purified and reduced in the alembic of doctrinal discussion, lest it take the form of new heresy.

The discussions of Cook in Tremont Temple will prove of immense advantage to evangelical religion, not alone in what the lecturer affirms, but in the weakening of thought and in a new mastery by this generation of the questions in debate. Availing himself of this wake in the waters, the preacher should restate and reargue the main points in our theology. This will

prove a safeguard to our Churches. Errors that are creeping in will thus be repelled, and the mist that have gathered about many subjects will be dissipated.

THE QUESTION OF CHARITY.

It is not a matter of surprise that the vigorous action of three ecclesiastical bodies—the Reformed, the Presbyterian, and the Wesleyan of Canada—in removing from their pulpits ministers who were openly preaching doctrines utterly antagonistic to their articles of faith and acknowledged authorities, has awakened vigorous criticism on the part of writers who affix no value to definite confessions of faith, and simply offer their respectful patronage to the Christian religion, accepting its moral code as a rule of life.

The spirit of the age is opposed to persecution, in any form, for opinion's sake, and is charitable to laxity as to religious theories and observances. And, so far as individual men and bodies are concerned, except where the principles of Christianity, as embodied in the common or statute laws of the land, are infringed, we heartily yield to the tendency of the hour in according the largest liberty of opinion upon religious subjects, with the broadest charity as to our own judgment upon individuals holding them. Intelligent men, with the common opportunities for information, have equal rights as to their interpretation of Holy Scripture and their election of modes in which to worship and serve God. No man is to be personally abused, or ostracized from our Christian fellowship, because he cannot read exactly as we do the accepted version of the Bible, and because he holds to different forms of expressing his apprehension of the conditions, nature and effects of the Gospel of Jesus Christ, or of its relation to the future and final well or ill-being of the race.

We do not consider it a calamity that the Protestant Church is divided into different families, if they but respect, as they ought, each other's peculiarities, and unite in all great common interests and moral enterprises. They offer so many warm and nourishing circles of Christian fellowship adapted to the varying intellectual and aesthetic tastes and aptitudes of different men. It is folly to speak of them, in these days, as simply exhausting their efforts in fighting each other. Whatever may have been the fact at the opening of the present century, the varied sects holding common views of the Trinity and of the Atonement, respect each other's positions, interchange Church relations, occupy each other's pulpits, and unite freely in evangelical labors. The differences between this body and the sects holding diverse views upon these fundamental truths are so wide and vital, that they cannot work in harmony in their purely religious efforts, but they respect each other's motives, honor what is truly Christian in character and life, and unite in such moral enterprises as do not involve the discussion of these spiritual truths. The preaching of positive truth as held by the various religious bodies is not "fighting other sects," is not persecuting a man of contrary opinions, is not exhibiting an uncharitable or unkind spirit, does not necessarily bewilder any sincere seeker after truth, for all hold to a common Book as the final arbiter, and to the right of the individual to his personal approach, without human mediator, to the One Heavenly Father and the decision of his own conscience as to his meeting the divine claims upon him.

While the comfort of these different families, belonging to one great catholic body, depends very much upon its internal harmony and general union in the accepted confession of faith, and it is asking too much to permit one or several to constantly disturb the general harmony of sentiment by loud and violent opposition to the traditional creed of the body, especially as the views advanced are those accepted by other bodies which offer the dissenters every opportunity they can ask for Church fellowship and active service, still we are disposed to advocate in our Churches a most generous indulgence in regard to religious beliefs. When these opinions are not violently urged upon others, when they do not unfavorably affect the character and life, but are simply the conscientious convictions springing from the study of the Scriptures, we hold to the widest possible charity and to the largest practicable withholding of Church discipline on this account. Our Church, from the time of its founder down to the present hour, has been patient of intellectual differences upon doctrines of Scripture, in its membership, where holiness of heart has been manifested by constant and earnest Christian consecration. In other days of more pronounced simplicity and piety she disciplined her members for failing to manifest inward holiness by outward faithfulness, but not for hesitation in reference to some article of faith, even if an important one. If a member is demonstrative, and claims a right not only to hold certain views contrary to the teachings of the Church, and tending, as she believes, to laxity of practice and even looseness of morals, but to openly advocate them in the presence of those who may be injured and perverted by them, it becomes a plain matter of duty to restrain such a person, not on account of his individual opinions, but for the confusion and evil resulting from his open defiance of the doctrines to which he has heretofore solemnly consented. No person need bring upon himself such a punishment. He is not obliged for a moment to remain

in the fellowship of a Christian body; the whole world is before him, and when he passes out of the ecclesiastical limits of his brethren with whom he honestly differs, no one will hinder his most earnest advocacy of his views.

This suggests the different relations which the minister holds to this question. It is not with him simply a matter of opinion. Nobody desires to restrain his broadest and most thorough investigations. No bonds await him if he finds himself differing from his brethren of the same Church. The world is wide enough for all. Outside of his old relations, there are those ready to welcome him who hold the exact color of opinions which he has now taken on. If, as a true man, he feels called upon openly to utter his newly

accepted sentiments, why should he deliberately falsify his covenant? Why not quietly and honestly say to the constituted authorities, "I have changed my views of the system of grace as revealed in the Bible. I do not hold with the established views of the Church, and I, therefore, with the best of feelings, from sincere convictions, withdraw to enter another communion which more nearly accords with my present convictions?" Why should not the one man be as generous to the hundreds and thousands of his brethren who do not waver in their views, as he expects them to be to him? What right has he to demand of them the privilege of urging within their communion views that he knows they hold to be unsound and dangerous? It amounts to this: that this one positive protest against the doctrines of a long-established Church demands the right of really turning all the others out of their chosen order, so that he may make his own opinions the new test of discipleship.

There are really no persons so exacting in their sectarianism as those who loudly assert their individual sentiments, and complain of bigotry and persecution if the remainder of the body will not accept of their opinions and permit them to promulgate what, to their brethren, seem to be false and pernicious views. It is arrogance amounting to impudence which declares that this unwillingness to permit the open denial of the authorized doctrines of the Church and the public advocacy of contrary views is the opposition of ignorance and bigotry to increasing light and charity. The individuals who are the protestant martyrs of our day are not men of such breadth and modesty of learning, and of such conspicuous eminence in intelligence, as to justify any such assumption as this. They are usually popular men, inflated with self-conceit; men of facility but little moral power, voluble of speech, dogmatic in utterance, reckless as to the consequences of their course, so they but secure for themselves a popular following and a personal support; men who care little for any Church, and not much more for religion itself, and readily taking up the refrain, when they berate the ministry and membership of their abused denomination, of "narrow and bigoted." But while these great ecclesiastical bodies move steadily forward, sustaining their world-wide charities, and leaving the community with a spiritual piety and a practical morality, these brilliant, independent thinkers fall into their limited personal orbits, run out their appointed course, then sink into darkness; and this is the end of their great martyrdom for freedom of thought, save that they have power enough, like Mr. Parker, to establish and perpetuate a new school of doubt.

LETTER FROM FRANCE.

The French people are so completely absorbed at present with their own affairs that they are paying much less attention to the struggle between Turk and Muscovite than could have been thought possible a few months ago. In fact, they seem to have become disgusted at the slow and unsatisfactory manner in which things have this summer been managed in the East, and have, to a certain extent, retired from the contest, especially as matters look now so favorable for the Turk.

The great question in France just now is the coming elections, the period of which is not yet fixed; for, strange to say, the government which dissolved the Chambers by the bold *coup d'état* of the 18th of May, has the privilege of appointing new elections when it will, and therefore delays the period in order to make all the capital possible. The republicans insist that the latest constitutional period will be the middle of September, which the conservatives deny, while the government hints that the middle of October will be the time. In the meanwhile, Marshal MacMahon is making tours throughout the provinces, which looks exceedingly like an electoral canvass, in which he is receiving great attention from the men of his shade, and no opposition from those who are not, because of the soldiery at the command of the republican President.

The republicans as a body are behaving with great caution, and are forgetting all their internal dissensions in the great desire to ensure MacMahon at the polls for not submitting to the will of the legislative branch of the government instead of destroying it. The leader of the republican forces at present is Gambetta, who has just made a famous speech at the old manufacturing town of Lille, the burden of whose theme was that MacMahon must submit after the elections, or resign. The way in which he put the case in French was so strong that his expression has become the watchword of the campaign and the battle-cry of the struggle.

It is: "Submit or demit," which means, submit or go—a capital device for republican banners.

This has so exasperated the government that measures are just now being taken to bring Gambetta before the tribunal to answer for disrespectful allusions to the President, which we Americans see is precisely the way to bring the obnoxious phrase in bold relief before the country. In the midst of all these doings there is a strange satisfaction among all parties as to the result. The republicans are sure of returning a majority that will rebuke the *coup d'état*, while the supporters of MacMahon's bold stroke of state are confident that the country will endorse him; and in the midst of these two parties the Bonapartists were never more sure of making a canvass that will give them the balance of power.

The salvation of MacMahon's government, if saved it should be, will be the very earnest desire of all thoughtful Frenchmen for peace at any sacrifice. They have had enough of war from without and within, and desire a period of repose for recuperation, and especially for preparation for the great Exposition—to which any serious outbreak in Paris will be fatal.

But the great trouble of France and Frenchmen just now is the fact that they do not know and cannot appreciate themselves, nor the political bearing of the nation; and in this dilemma hosts of them are willing to submit to the army under MacMahon's rule, or the Church under that of Dupleix, rather than run the risk of more bombardment from without, or internecine slaughter from within. All the beautiful theories about men becoming more civilized with the advance of the age, are of naught in Paris, where the communists used petroleum as a means of throwing the city into one universal conflagration. When one regards the destruction committed by these wretches, to say nothing of their horrible butchery, it is sufficient to shake all confidence in human nature, and lead to the belief that men in their rage are worse than the most ferocious beasts. Therefore so many Frenchmen say: "Give us any power that will protect us from fire and rapine."

Consequently the signs of the times in France are not favorable to liberty in the Church or the State. Millions of Frenchmen believe that the day is not far off when the son of Napoleon the Third will sit on the throne of his father; for political and ecclesiastical interests can combine on this platform. The ultramontane power is Bonapartist rather than Orleansist, because the former is a stronger hope; and the party of commercial prosperity and civilization is Bonapartist in the belief that this fiction in power will be the most likely to be free from family rivalry. France, therefore, is much more likely in the immediate future to be shaped by its national interests and fears than by its convictions.

But the essence of all this is the ardent desire for a strong government, that with a certain showing of legitimacy will be able to keep down the ferocity of red republicans and socialists. France is not republican in sentiment, though many of the best men of the nation are thoroughly attached to that form of government. But so long as a republic in name is not a republic in reality, the whole affair becomes a farce, and men become accustomed to sail under false colors and lose all confidence in pretensions. It were better for France to bear the name of her convictions and be what she really is, rather than to seem and to struggle to be what in reality she is not—a republic.

SOCIAL SCIENCE.

For a week or two past the press, especially the daily papers of the large cities, has had much to say about the proceedings of the American Social Science Association at its meeting in Saratoga; and it was the same way last year at this time. We read about the opinions or theories advanced in this or that paper read by some man, whose name may, or may not, be familiar, at the meeting of the Social Science Association, and the connection always implies, more or less distinctly, that the fact of the paper having been read before that body gives it a certain stamp of authority that it would not otherwise have.

It is not easy to define precisely the scope of what is comprehensively called Social Science. It relates to pretty much all the affairs of men living in communities. Problems of government, of education, of sanitary conditions, of charity, of punishments, are considered to be within its province. It concerns itself with the questions which men are interested in as members of society having interests in common. It has close alliances with political economy, and with philanthropic reforms. There are few who would not find themselves interested in some of the subjects with which it deals. The Social Science Association is not organized to carry into operation special measures, but rather to obtain and disseminate information for the advantage of those whose business it is to deal practically with affairs. It holds meetings every year, at which essays are read on a great variety of topics, and some of these essays are discussed in the meeting; others are not. Some of them being of immediate public interest, are published at once in the newspapers; others are published from time to time by the society in volumes of "Proceedings," where they can be consulted. The membership is open to all upon payment of an annual subscription. The topics to be treated of at any given meeting, and the persons who are to treat of them, are arranged beforehand by a committee.

The existence of such an association affords opportunity to a great many clever people who are not in office, nor writers for newspapers or magazines, to get before the public their notions on subjects they have specially considered; and the volumes of proceedings are repositories of much valuable suggestion which may be profitably consulted by others pursuing the same line of study. The association never assumes any responsibility for the opinions advanced by its members; they stand or fall by their own merit. Nor does the association undertake to carry into effect any particular schemes; that is left to individuals acting on their individual responsibility. That it has been an efficient agent to awaken interest, provoke discussion, and extend knowledge on matters of great public importance, does not now admit of question; and this, as we understand it, the great object. When this is done, the rest is reasonably sure to be done through other agencies.

The meeting held at Saratoga, in the first week of the present month, although lasting less than three days, was one of the most prolific in material that has ever occurred. Let it be understood that when the association meets, there are, besides the general session, so-called, departments or conferences—as the conference of charities, the conference of jurisprudence, etc.—which have separate sessions, so that three or four meetings may be going on at the same time in which essays are being read, and the members go from one to another, according to their interest in the various subjects. In this way provision is made for the reading of a great many essays. We should suppose the proceedings of the last meeting, if all published, would make at least two good-sized volumes, and the contents would seem to one turning the pages to be of an extremely miscellaneous character. If he were not acquainted with the phrase "social science," he would probably be at a loss to discover what common bond there was between them.

We cannot, of course, pretend to give any accurate or complete summary of these proceedings, but it will serve to show those of our readers who have not seen extended reports, the nature of the work of the association, if we allude to some of the more important proceedings. Almost every one knows that the silver question is now one of current interest, owing to a movement on the part of some politicians to have silver coin restored as a legal tender to any amount, making a double coin standard instead of the single one now established. This question involves immense interests, and the decision will affect every individual in the country as certainly, if not to the same degree, that making paper a legal tender affected every capitalist's securities and every laborer's wages. But an intelligent discussion of the question requires large knowledge of the history and logic of financial experiments. The matter was presented to the association in two papers; one by Dr. W. Stanley Jevons, professor of political economy in London University, and one of the wisest authorities in Europe on topics of this kind, and the other by B. F. Nourse, of Boston, well-known as a special student of currency questions. The significance of Professor Jevons's appearance before the association was that he cannot be suspected of speaking with any political bias as concerns American parties. Both these gentlemen took the same view, that a single standard was safest and best, and that gold was a better standard than silver. Samuel P. Ruggles, of New York, who has a wide reputation at home and abroad on account of his labors to promote an international standard of coinage, took a like view in a speech, as did Professor Oterbury, of Princeton College.

Gamaliel Bradford, of Boston, read a paper on the Prospects of the Resumption of Specie Payments. Mr. Bradford thinks the prospects are not very cheering. The most important, or perhaps we should say the most remarkable, point in Mr. Bradford's paper was his declaration that these vital questions of finance were so abstruse that it was idle to attempt to discuss them before the people. The most were incapable of apprehending the conditions and arguments of the problem. If this be true, it is a serious matter, because under such a government as ours the people have the power to determine what policy shall be adopted, and if they cannot be made to understand why one course is right and another course is wrong, everything is at the mercy of an ignorance apt to mistake selfish interest for public interest. Mr. Bradford's remedy for what he considers our peril—the best practical remedy—is what he calls a responsible ministry like that of England. He would have the members of the cabinet have seats in Congress, and be responsible for a policy which they must publicly maintain, and defend against the criticism of Congress. This would compel the selection of the ablest men for cabinet offices, and prove a surer guarantee of wise and honest administration than we now have. This proposition is now much favored by many of our thoughtful men.

Another subject, which was very ably considered at the meeting, was the Tramp question. This is a practical question, and it comes home to us all, because the tramp himself comes to our homes. Professor Francis Wayland, of Yale College Law School, a son of the late President Wayland, of Brown University, read a vigorous paper concerning the proper way of dealing with these vagrants; and Rev. E. Hale, of Boston, made a report from a special committee on the subject. Both these papers were full of interest

and valuable for their suggestions, and were the nucleus of one of the liveliest debates of the meeting. We have no space for a digest of them. The causes of the evil and the cures were elaborately considered. The suggestions were such as legislators and town authorities might profit by.

In the department of Health, Dr. D. F. Lincoln, of Boston, reported on the present attention to sanitary matters. A lady, Mrs. A. C. Martin, read a paper on the Danger to the Health of Girls from Imperfect Early Training. Mr. F. Tudor read a very practical paper on the Warming and Ventilation of School-houses. In the department of Jurisprudence papers were read on Law Schools and their Improvement, and by Professor Sheldon Ames, of London, on the Principles of Extradition. Among the important special papers was one on the Lessons of the Last Massachusetts Census, by Carol D. Wright; one on Changes in New England Population, by Dr. Nathan Allen, of Lowell, to which we may allude another time; and one on Local Taxation, by William Minot, Jr., of Boston. Mr. Minot cogently criticizes and condemns the manner of assessing taxes in this State. There was an interesting, and, on the whole, hopeful, consideration of the educational and social conditions in the Southern States. Several Southern men took part in this, and while freely confessing the backward condition of the South as compared with other parts of the country, thought that time and industry would set all right in the not distant future.

The Social Science Association is vindicating its right to be, by the success it has obtained in drawing public attention to many matters of vital moment.

Editorial Items.

The Republican party, which has enjoyed, in our State as well as throughout the land, the high honor of bearing the fortunes of the government triumphantly through a civil war, and in whose ranks have been found the best men of the Church and the nation, has no one to thank, but its own political leaders, for the great disaster which has been going on for the last few years in its body. No party can be long held together without living, moral ideas. Office will not do this; for office constantly engenders bitterness and perversions. In Massachusetts the party and its legitimate progenitor have been nearly destroyed by the political party for public reforms, and the most susceptible to moral ideas. But appetite, and especially money and political position, have been too much for its virtue. As the love of alcoholic drink has broken down the virtue of the wisest and best men in the State, so the power of the party has been nearly destroyed by its own party and destroyed its unity. The fatal act, three years ago, of repudiating one of the best candidates for governor that the party has ever had the privilege of voting for, simply because he was an honest, radical temperance man, as he was a successful, practical business man, and an intelligent statesman—*Gov. Tilden*—destroyed the bond of honor and moral conviction that bound many conscientious men to the Republican party. Now there is no great national party issue at stake. Herod and Pilate are in harmony! The Democratic convention and orators are ready to endorse the policy of the administration; so that no special issue can be expected, whatever may be the political color a State may wear. Now, if ever, is an hour for men of moral ideas to stand up and express themselves. There is no issue in the land, at this hour, of so much moment as this of alcohol and the State.

Involved in every contest from the lowest to the highest—material, moral and spiritual. It stands in the way of good government, wholesome society, the progress of religion, the peace of the family, and the well-being of man for time and eternity. It is wonderful, under these circumstances, that at this hour, that the honest temperance men of the State feel themselves imperatively called upon to make a stand upon their well-known principles, and to call to their aid all "good willing" men. Of the sympathy and brave support of the women of the State they have no doubt. They place at their head every citizen more worthy, every man, against his personal tastes, desires and interests, in a spirit of common sacrifice with those whom he respects, honors his honored name to be thus used. Hon. Robert C. Pittman—a Judge of the Superior Court, of unblemished character and high reputation on and off the bench—a man of positive Christian principles and liberal culture; a radical temperance man from intelligent convictions from his earliest maturity, with much legislative experience—is presented as a candidate to the voters of Massachusetts, and has never had a name offered for the suffrage of her citizens more worthy, every way, of their confidence. It is safe to prophesy that he will have a large vote. We almost fear for him an election. Certainly, if ability and worthiness decided the question, the sacrifice he would be called to make, would be far greater than he has probably anticipated. It rarely occurs that men of noble ideas find combined in one representing their most advanced sentiments, at the same time, all the practical qualities that can be desired in the head of the State. It is not a fair presumption that such an opportunity will be seized as a rare privilege, and a vote be cast which will honor the voter not less than the candidate whose name the ballot bears?

In pursuance of the excellent suggestion of Bishop Haven, the trustees of the M. E. Church, Saratoga, N. Y., have sent out circulars among the annual visitors of this noted watering place. The Bishop proposed that each of them should forward ten dollars, and, as is his usual custom, set the example himself by heading the list. The result of this beautiful effort is great. The members of the Church have struggled heroically and well deserve the sympathy of our whole brotherhood. The position is an important one, and the loss of the noble building would be a serious blow to the denomination not simply in Saratoga but throughout the land. We trust those who have not worshipped in it, will for the sake of the common cause forward a small subscription, at least, to the pastor, Rev. W. H. Hughes, or to W. C. Sexton, financial agent.

Rev. A. J. Church writes us that President Elder Mather, of the Providence Conference, by vote of the preachers of Norwich district, "has been granted a five weeks' vacation, to visit his only child who has been converted, ordained a minister, and married since he saw him. His address till October 8th, will be Langworthy, Iowa."

THE SUNDAY SCHOOL.

Third Quarter.

Sunday, September 20.
Review Lesson.

BY REV. W. E. HUNTINGTON.

I. What example had the apostles for going out two by two to their missionary work? Who was Barnabas? How was the direction of their tour determined? Give some account of their journey, mentioning the places at which they touched, on the island of Cyprus. What persons are made prominent in this lesson? Why did the sorcerer oppose the apostles so violently? How did Paul treat Elymas? Is there a time when denunciation must be used against the sinful?

II. Which Antioch is mentioned here? How had the apostles reached this place from Cyprus? To whom did Paul address his words? What events in Christ's life does he make prominent? What does he prove by quotations from the Old Testament? Tell how Paul made the Gospel appear as the Gospel of joy. What warning does he give to sinners?

III. How did the Jews of Antioch behave towards the apostles? Was Paul convinced that he was to labor for the conversion of the Gentiles? Give some proof that the preaching of Paul had made a deep impression upon the city. How did the Gentiles receive the message of the apostles to them? What is said of the "devout and honorable women"? Were Paul and Barnabas forced to leave Antioch? What did Christ tell his disciples they must do as they left the cities which scoffed and persecuted them? Of what was shaking the dust from their feet a sign?

IV. What place did the missionaries reach next to Antioch? What cure was miraculously performed at Lystra, the next station in their journey? Did the cripple exercise faith? Was faith always necessary on the part of the cured person, in the New Testament miracles? What did the Lystrians say had happened, when they saw the marvel? Did the apostle accept the homage of the people? Tell something about Jupiter and Mercurius. Did Paul claim any supernatural qualities for himself and Barnabas? At whose hands did Paul suffer before leaving the town?

V. What was the course of the two apostles after leaving Lystra until the council of Jerusalem? What false teaching had been spread through Antioch and the regions of Syria and Cilicia? How did the apostles and elders of Jerusalem propose to treat the heresy? Who were commissioned to carry the letter of advice to the Churches? What were the prohibitions laid upon Christians by the action of the council? Did Christ intend that the ceremonial law should be done away under his dispensation? What did he say, however, of the moral law?

VI. Who was Timothy, and where did Paul find him? Did he have a good reputation among his friends? What rite did Paul perform for Timothy, for the sake of the Jews? Tell what the decrees were which the apostles published. Explain—"were forbidden of the Holy Ghost to preach the Word in Asia." Where did Paul have his vision? Tell the meaning of that vision. Did Paul accept it as a revelation of the divine will? Where was it that the apostles preached to a company of women by a river side? Tell the story of Lydia's conversion and the results of it.

VII. What attitude did the magistrates of Philippi assume towards the apostles? For what were they beaten and imprisoned? Describe the "inner prison" and the "stocks." How did these Christian prisoners act during their first night's confinement? What followed their prayers and praises? Describe the conduct of the jailer. What was his cry? And how did the apostles answer it? What striking evidence did the jailer give of his change of heart? Does this lesson give us an example of the way in which tribulations should be borne?

VIII. Did Paul labor with Jews or Gentiles in Thessalonica? What success did he have in winning converts? How did the envious Jews show their malignity? Is it true that the Gospel "turns the world upside down," as was charged by the Jews? Who did they mean by Caesar? Had the apostles violated any Roman law? Where did the preachers go, from Thessalonica? What characterized the people of Berea? Is there not a danger of neglecting the study of God's Word in this age of books? Should we not hold ourselves to a regular, methodical study of the Bible?

IX. Where was Mars' Hill? Describe the city of Athens and the character of its population. How did Paul discover their over-religiousness? What altar particularly attracted his attention? Give a synopsis of his sermon. What is the point of his argument? At what doctrine did the Athenians grow impatient? Was this esteemed by Paul himself a successful effort in Athens? Did he resolve to preach differently before he arrived at Corinth? How can scholarship and Christianity be made to agree?

X. What was the difference between the two cities, Athens and Corinth? With whom did Paul make acquaintance on arriving at the commercial metropolis? What was Paul's trade? Where did he preach on the Sabbath days? Do you think it was necessary for Paul to labor with his hands, or did he do so for the sake of the example? What exercise of soul did Paul experience after the arrival of Titus and Timothy? What conclusion did he

come to in respect to laboring any more for the incorrigible Jews? Where did he hold services after leaving the synagogue? What did he hear in a night vision to comfort him? How long was he in Corinth?

XI. What lack did Paul discover in the religious knowledge of the disciples of Ephesus? Describe Ephesus and tell something of the temple of Diana. What was John's baptism? Was it necessary for these disciples of John to be re-baptized? Is there any good reason why a person who has been baptized by one method should be baptized again by another in our Christian Churches? What was the virtue in the laying on of hands by the apostles? Do men grow hardened even under the preaching of religious truth? Did Paul waste any time upon the incorrigible?

XII. What happened at Ephesus to certain vagabond Jews? What effect did the miracle have upon some of those who had practiced magic? How came these to burn their books? Who was Demetrius? Why should he be opposed to the doctrine taught by the apostles? To what motives did he appeal in gathering all the silversmiths together against Paul?

XIII. Why did Paul stop at Miletus? Whither was he bound on this journey? What Church sent delegates to confer with Paul? What did he say had been the character of his service in Asia? What did the Holy Spirit promise he should find in every city? How does he express his determination to be steadfast? What did he mean by "grievous wolves," that would come among them in Ephesus?

The Family.

LAST DAYS OF JESUS.

BY MRS. SOPHIA L. LITTLE.

[The following stanzas are sent to us by a correspondent as a sample of a poem in four cantos, which he pronounces "one of the finest, most precious productions before the Christian public." The author is a daughter of the late Senator Robbins.]

O Calvary! thou solitary hill!
Place of the doomed and unseparated
dead!

The very sun upon thy brow is chill;
Thou seem'st to gloom and endless silence
wed.

Yet, on thy bosom shall this day be shed
Such blood as shall forever hallow thee;
In all the universe shall be no ground
So sacred to the soul as Calvary.

Angels shall on thy summit oft be found,
And in thy evening air their melodies
abound.

But, lo! a change! Gone is the cheerful
glow,
See, from the dark'ning heavens the sun re-
tire!

And must Thy soul a deeper anguish know,
Veiling the face of the Almighty Sire,
And hush in silent gloom the heavenly
choir?

Yes, in a living death the Saviour hung
While that tremendous darkness spread the
sky.

In anguish, then, beyond a mortal tongue,
His soul in travail breathed that piercing
cry—

"Eloi! Eloi! lama sabachthani!"
He bows His head, and now gives up the
ghost!

The breath of love has left those lips awhile;
Yet transient is the cold destroyer's boast,
And e'en in death He wears a victor's
smile.

But, while He looks so blest, so fair the
while,
What omens witness to His name around?
What means the rending of the rugged
rock?

What means the trembling of the yawning
ground
Under the sudden earthquake's fearful
shock?

Why from yon ancient tombs do their pale
tenants flock?

What means it that the anointed priest
turns pale,
Offering the sacrifice at even-tide,
When suddenly is rent the Holiest veil?

Oh, 'twas the expiring groan when Jesus
died!

Did the firm marble with its power divide,
And heaved the bosom of a world re-
stored?

Open'd the sepulchres of other days,
And on the ear of death, like music, poured?
The resurrection power at once displays,
And 'wake the saints to ecstasy of praise.

"'Tis finished!" Well these words the
veil might rend,
Shadows are past; the true Passover dies.
In Him the figures of the ritual end;

He is the soul's eternal sacrifice;
He is the bridegroom, and with mystic ties
And awful rites, He on Mount Calvary
Hath wed us to His agonizing breast.

Yes, O my soul, He hath espoused thee!
And in the heaven of His eternal rest
Thou and the pardoned thief shall be for-
ever blest.

Thou and the pardoned thief shall be for-
ever blest.

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ever blest.

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ever blest.

avenge themselves upon their relentless
foe, by its destruction. Riotous mobs
of the workless and starving poor went
from town to town breaking machinery,
tearing down factories, and committing
other unlawful and violent deeds. The
civil authorities were powerless to con-
tend with these frenzied masses; so the
military were called out to suppress the
riots. They were resisted; but, as
paving-stones and clubs in the hands of
undisciplined mobs were no match for
muskets and sabres and disciplined
soldiers, the rioters were compelled to
sue for peace.

Still the country was in a very un-
settled condition. Political agitation
was rife. The cry of "Reform!" rung
through the land, and constituted the
pivot around which swung one of the
fiercest and bitterest political contests
which constitutional government ever
knew. Business of every kind was
prostrate. All the industries, whether
manufacturing, agricultural or com-
mercial, were stagnant. Money was
scarce; capital was rapidly depreciat-
ing; failures were numerous, especially
among the small tradesmen; wages
were low; work was scarce; and dis-
tress the most wide-spread and terrible,
prevailed.

Then it was, that the lower and
mildly classes began to look across
the wide sea to the inviting plains and
hills, and the rising business of America,
for relief. Emigration became the
almost universal theme among those
classes, which was discussed in every
circle and around every fireside; and
the desire to secure in the New World
the freedom from the oppressions, and
tyrannies, and disabilities which hope-
lessly prevailed in the Old, took posses-
sion of multitudes, and was often fed
by exaggerated tales of affluence and
happiness and respectability easily ac-
quired, which there awaited every one
who would bravely make the venture.

This tide of excitement inundated
the ancient town of Clitheroe, on the
Ribble, and overflowed the numerous
rural and manufacturing villages in its
vicinity. Within sight of its mediæval
castle resided a family, which for two
or three generations had cultivated a
fertile and beautiful farm, whose broad
acres formed one of the most attractive
features in a most charming landscape.
Of the twelve sons and daughters of
this family, the oldest son, John, had
married and left the parental roof and
farm, to conduct a business which had
steadily increased until it bid fair to be-
come permanent and lucrative. In the
flush of this promise, the gale of the
universal financial disaster which swept
over the land rent his sails, swept his
decks, and left his enterprise a helpless
wreck upon the stormy sea.

Relief was not to be hoped for amid
the ruin which surrounded him, and
it seemed to dawn upon him only from
the west. Scarcely together, from his
calamity, enough to land him on the
distant shore, with many a pang, but
also with many a prayer, and with faith
in himself, but especially in God, he
bade adieu to his wife and little boy,
and started for Liverpool, whence in
a few days he sailed in the American
brig Rival, for Boston. He proved to be
the pioneer of the family, a large
majority of whom afterwards followed
and joined him in his adopted country.

The voyage, which was a tedious one,
was not marked by any unusual in-
cident, until near its close. The intelli-
gence and sociality, but especially the
faithful piety, of our voyager, won the
respect of the officers and crew, as well
as of his fellow-passengers. He faith-
fully reproved their profanity, their in-
temperance, and their gambling, and
endeavored by his own pure example
carefully to recommend the religion
which he defended from the assaults of
the skeptical.

As they approached the American
coast, special vigilance was exercised,
until the land-marks of Massachusetts
were discovered. Soon to the darkness
of night was added the obscurity occa-
sioned by a snow-storm, and conflicting
opinions prevailed among the officers
as to their precise position. The cap-
tain claimed that a certain light indi-
cated the entrance to Boston harbor;
that he was perfectly familiar with this
part of the coast, and needed no pilot.
Others respectfully but earnestly urged
that the light which the captain claimed
to be the Boston light, was the Sealight
light; that if the present course was
maintained, disaster must inevitably
result; and begged the captain to signal
for a pilot, or, at least, "lay off" until
the morning. Piqued at this indication
of distrust, he peremptorily thrust aside
all remonstrances, and determined to
set upon his own convictions, assuring
the doubters that by such an hour to-
morrow, they would cast anchor in
Boston harbor, within sight of Long
wharf.

Some retired to their berths; others,
elated with the prospect of a speedy
termination of their voyage, made pre-
paration to spend their last night on
shipboard, in drunkenness and carousal;
while others, among whom was our
friend, remained upon deck, unable to
divest themselves of anxiety respecting
the result of the captain's willfulness.

Giving instructions to the officer of
the deck, as to the course he was to
steer, the captain finally retired to his
stateroom. The breeze was fair but
fresh, and all seemed to be prosperous,
until the ear of the watch detected a
suspicious sound directly ahead, which,
in a few moments, he became satisfied,
betokened immediate danger, and he at
once raised the startling cry, "Breakers
ahead!" An attempt was made to
"back ship," but in the attempt the
vessel was run immovably upon a
rock. Of course the greatest alarm
and confusion prevailed, especially
among the passengers. Alarm guns

were fired; the vessel was examined,
and it was soon discovered that she was
leaking badly. It soon became appar-
ent that neither the vessel nor cargo
could be saved, and that the utmost
promptitude would be required to pre-
vent the loss of life.

As the day dawned, the shore was
lined with people anxious to render all
possible assistance to the sufferers; and
soon a rope connected the vessel with
the shore, by means of which the pas-
sengers were, with some difficulty on
account of the breakers and surf, first
landed in boats. Then the crew pre-
pared to abandon the wreck. In the
meantime, some of them gained access
to the liquor cask; and it being evident
that the safety of all depended upon
the sobriety of all, our friend, assisted
by one of the sailors, stole in the head
of the cask. In various other ways he
had rendered himself useful, remaining
on board until the last boat-load, under
the management of the first officer, pre-
pared to land. Casting off from the
wreck, all proceeded favorably, until
they encountered the breakers, when
the boat was capsized, not far from the
shore. Not being able to swim, our
friend soon sunk, but being discovered
by the sailor named above, he sprang
in after him, and succeeded in bringing
him to land, apparently lifeless. Ten
hours elapsed before the persistent ef-
forts of humane friends were rewarded
by the return to consciousness, as the
sufferer opened his eyes in bewilder-
ment and inquired anxiously where he
was, and why he was there?

Thus unpropitiously ended the voyage
which he had fondly hoped would con-
duct to prosperity. Cast upon the shore
of a strange land for dead; the few
effects he had brought with him all
lost, with scarcely clothing enough to
cover him; not a farthing in money
saved, nor a friend at hand to whom he
could apply for help or advice, his case
seemed unpromising enough. But he
who cares for the sparrows, and feeds
the young lions, the God in whom he re-
solutely trusted, raised up friends for him
in his hour of need. Learning that one
of the shipwrecked sufferers was a
Wesleyan Methodist, the members of
the Methodist Church, led by their pas-
tor, contributed kindly for his relief.
They clad him respectfully, and sup-
plied him with funds sufficient for his
immediate necessities, and thus chiseled
their deeds and their names imperish-
ably in his memory.

Before leaving Scituate, he wandered
down to the shore, hoping to find some-
thing washed from the wreck, which
had once been his. But nothing could
be found save a small tin box, some
found like a snuff-box, which contained
—what think you, reader? Not a Bank
of England note, but his certificate of
Church membership, in the form of two
loose tickets, received from the circuit
preacher a short time before leav-
ing home! Thus he was to enter
upon his life in America with absolutely
nothing but his hands, and the legal
proof of his connection with, and recom-
mendation to, the fellowship of the
Church of Christ.

These loose tickets subsequently
had a somewhat eventful history. When,
on applying for recognition, they were
presented to Rev. E. T. Taylor, his first
pastor in this country, the strange facts
above narrated became known. Mrs.
Taylor, who with her husband became
much interested in the foreigner and
his family, begged the privilege of
keeping these loose tickets as a memento
of him and of his remarkable escape
from drowning. Thirty-three
years later, when his obituary appeared
in ZION'S HERALD, Mother Taylor, who
had carefully preserved this souvenir,
thinking that it would now be of great
value to the surviving son of her
friend (then, as now, an itinerant min-
ister), than to any one else, consider-
ately forwarded it to him. These pre-
cious scraps of paper, stained by the
salt-water of Scituate harbor, now lie
before the writer, and possess, to him,
a value which gold cannot represent.

It is not my purpose to follow our
emigrant through his somewhat tortu-
ous and changeful career. His wife
soon followed him to this country, and
in the July following joined him in
southern Massachusetts, where they be-
came well known as useful members
of the Church. Though but little of
material wealth passed into his hands,
a character for probity, piety, and Chris-
tian efficiency was established, which
won the respect of his fellow-citizens,
and especially of the Church. Churches
poorly wealthy and prosperous, in
some instances, owe their origin to his
devotion and self-denying zeal. Inter-
ested in every department of Christian
and philanthropic effort, a decided aboli-
tionist, a consistent temperance advo-
cate, his influence was especially felt in
the Church, as steward, class-leader
and Sunday-school laborer. His station
in life was humble, but it brought him
in contact with many who heard the
faithful Word of Life from his lips. A
few years since, in a ripe and happy
old age, good men—his fellow-laborers
in the Master's vineyard—laid him ten-
derly in the tomb, to await the glorious
morning when the risen body and the
sanctified spirit shall be glorified to-
gether. His tombstone bears this simple
inscription:—

J. L. —
Born in West Bradford, near Clitheroe,
England, 1793.

Died in F. — R., May, 1860.

"An Israelite indeed in whom was no
guile."

Blessed is the man who knows enough
to keep his mouth shut. Some people
live sixty years without learning the art.
Indeed, the older they grow the wider
their mouths open. A man or woman
who is a gabbler at forty-five is a dread-
ful affliction to a house or Church, or
community.

HOW PATTY STRUCK PAY-DIRT.

[Concluded.]

Mrs. Chiffinch, from the first of her
coming, had looked pale and ill. Day
by day, although she never com-
plained, the gentle lady grew paler
and paler, and the miners whispered
to each other that before long Jim
would have only the baby left.

Though he said nothing, Jim was
not blind. He brought to their cabin
all the simple comforts that the Flat af-
forded, but, above all other things, he
lent his thoughts on "making his
pile," and taking her home. It was
well that the Judge had constituted
himself guardian over Patty, for her
father seemed to have forgotten that
she lived. As time went on, other
children came to the camp, who would
have disputed little Patty's supremacy,
if they could.

One Saturday night the "Jedge"
and Patty stood hand in hand in their
accustomed place on the broad piazza,
awaiting the arrival of the stage.

The balmy March air lifted the light
hat from Patty's head, and disclosed a
tangled crown of golden-colored curls.

"Why bent your curls brushed,
precious?" inquired the Judge, with
an accent of astonishment.

"Mamma too tired!" responded
Patty. "It took too long to put on
my dress, and she smoothed down the
folds of the dainty white gown, which
Mrs. Chiffinch took good care should
never look soiled or rumpled."

"Poor mamma!" sighed the Judge.
"She gets dreadful tired, don't she?"

"Es, drefful tired," assented the
baby, carelessly. "Oh! I hear Buxley's
stage! Tan you hear, Jedge? I hear
the stage!" And she danced up
and down, joyously clapping her little
hands, ignoring and ignorant of any
cause of sorrow.

There was but one passenger—a
tall, stout man, in a black suit, who
looked very dusty and very tired, and
who did not interest Patty in the least;
especially as Buxley called her, and
invited her to drive the horses down to
the stable. The Judge lifted her up
beside him on the high box, and rode
himself on the step of the stage—"far
fear er sunthin'," he explained to Bux-
ley. That worthy put the reins into
the baby's tiny hands, putting his
own great horny palms over them, for
safety's sake; and in this way, with a
grave, anxious little smile on her face,
she drove down to the stable. When
she returned, Winnie O'Rourke rushed
up, and informed her, in ecstasy of tri-
umph and delight, that a "preacher
man" had come, and next day there
was going to be a Sunday-school!

At an early hour the Judge called at
Chiffinch's cabin for the baby.

"Mornin', Mrs. Chiffinch," said the
Judge, removing his hat.

"Good morning, Judge," said the
gentle lady's sweet voice. "Come in,
please. Patty'll be ready in a few mo-
ments."

"Is zer Sunday-school so weady,
Jedge?" inquired the little mite, eage-
rly.

"Pretty near most, darling," replied
her mother; adding, to her mother: "I
thought meby you and Jim ud go ter
meetin', Mrs. Chiffinch."

The gentle lady's sweet face sad-
dened.

"I would like to; but—Jim has
gone off somewhere, and I am—I am
not strong enough. I don't know what
my little Patty would do without you."

"An' I dunno what I'd do without
Patty," said he, clearing his throat,
which seemed to choke up unaccounta-
bly. "I am right sorry to see you so
poorly, Mrs. Chiffinch."

"Oh! I—I—" she stammered, then
stopped. "I am so anxious about my
husband. He has had such poor luck,
and he thinks every hour that he will
strike pay-dirt soon, and can't keep
away from his claim," she said,
sorrowfully. "Last night he did not
come home until long after dark, and
he was off again at daylight this morn-
ing. And he talks so strangely," she
added, as she tied on Patty's hat. "I
am afraid sometimes that his mind is
going. There! She is all ready,
Judge; and thank you a thousand
times for your kind care. Good bye,
sweet. Be a good girl in Sunday-
school."

"Good bye, darling," said Patty,
who loved to call her pretty, gentle
mother by the pet names which were
so lavishly bestowed upon herself.

"Sit still in your working-chair and
det wested."

Great beads of sweat stood out on
the "preacher man's" forehead during
the progress of that Sunday-school. It
was a terribly hard Sunday-school to
start, and when it did get started it
was almost impossible to stop it.

There were the Biggy boys, from
over the mountain, and the Feeder
girls, five of them, from Littleton's
Bar, all gorgeously arrayed in red cal-
ico, and ready for any kind of a frolic.

The preacher thought he would open
the Sunday-school with a little hymn.
He chose "I want to be an angel,"
and, after running up and down the
scales a little, to find the right pitch,
to the intense delight of the second and
third Feeder girls, who snickered sev-
eral times, he started it in a strong but
not particularly musical voice, and
sang the first verse through alone, no
one venturing to join him.

"Now, my dear children," he said,
"I want every one of you to try. If
you can't sing, make a noise. Try,
any way." And he started it on the
second verse. They did try. They did
make a noise. They yelled and
screamed and hollered, and the Biggy
boys thumped on the floor to keep
time, and the Feeder girls pounded on
the benches, and Soledad and Winnie
clapped their hands in the wildest de-

light; and little Timmy O'Rourke, who
was only two years old, was so scared
that he began to cry, and, finding that
nobody heard him, he shrieked his ter-
ror at the top of his voice. And, alto-
gether, as far as noise was concerned,
the Sunday-school opened finely. The
"preacher man" looked exhausted
when he got to the end of the chorus,
and did not propose to sing another
verse.

"My dear children," he said, in a
weak way, "I will now ask you a
few questions. My dear," addressing
Winnie O'Rourke, "who made you?"

Winnie had been warned by her
careful mother to allow no heresies to
enter her heart, and to remember the
blessed Pope. So she crossed herself
devoutly, and replied: "The blessed
Pope, yer reverence."

The good man nearly fainted. "Sit
down, my child," he said, sorrowfully.
Then, turning to Soledad, he repeated
the question. She looked up frankly
into the preacher's face, and replied
firmly, "The Virgin Mary, your rever-
ence," with the air of a child who
speaks from conviction.

"Dear children" (his tenderness for
them was evidently oozing away), "I
fear that you are in a state of great ig-
norance. Now, listen attentively, and
I will tell you some of the great truths
of religion."

They were not bad children, and the
story he told was very interesting; so
they all sat very still and listened, es-
pecially Patty. Her mother had al-
ready told her the beautiful story of
Jesus and of the love and care of the
angels for little children upon earth.
But the description of heaven, the shin-
ing gates, the jeweled walls, the beau-
tiful mansions, the streets paved with
gold, was all new to her; and she sat
with her tiny hands clasped before her
and her sweet blue eyes fixed upon the
preacher's face, in rapt attention.

After a little more talk, quiet having
reigned for at least fifteen minutes, the
preacher said:

"Now, children, we will close the
exercises with a song. You all know
'Old Hundred.' I think. Sing sweetly
and prettily and don't pound or scream."

But "Old Hundred" was not a suc-
cess. In obedience to the good man's
request, the school forebore to yell,
scream, or pound; but, being quite un-
acquainted with devotional music, they
were only able to worry along in an
uncomfortable sort of way, which was
highly unsatisfactory to themselves.

"Perhaps," said the preacher,
"some one can suggest a song which
you all know."

"Yes," roared the biggest Biggy
boy, "let's sing something we all
know." And forthwith he struck up,
"My name it is Joe Bowers," in which
all the school joined with singular
unanimity and spirit, which continued
through the whole twelve or fourteen
verses, they being equally perfect in
the words and music. The preacher
at first strove to stop them in their
headlong career; but, finding it im-
possible, he resigned himself to the in-
evitable, and so the exercises came to
a close.

Meanwhile, hour after hour went by,
and Jim, forgetful alike of wife, child,
or promise, worked feverishly away in
his pit.

"Mamma, darling," said Patty,
"what makes your cheeks so white?"

"Mamma is so sick," was the faint
reply.

"What makes you shut your eyes
up, darling?" kissing the blue-veined
lids with her sweet lips.

The Farm and Garden.

FRUIT AND HEALTH.

At the August meeting of the Potomac fruit-growers, Dr. Snodgrass read a paper on Fruit Culture in its relation to health.

Speaking learnedly of the influence of trees upon climate, making a scientific classification of the acids in fruits, he said: "And passing by the health-producing effects of labor, in planting, cultivating, pruning, etc., of the trees, I proceed to consider fruit trees as yielders of medicine and food."

"The Grape Cure" of France and Spain is an established fact. I know that invalids have been restored to health by the use of grapes alone; as they also have been by the use of other fruits, mainly because of their neutralizing effect upon the alkaline matter, wherewith meat eaters sooner or later find their systems clogged, and its elimination by the emunctories impaired if not destroyed.

"Some years since I passed the winter in New York city an attaché of the Tribune; and eating such food as the restaurants afforded, I found myself in the early spring instinctively drawn to a lemonade stand, and could not pass until I had swallowed glass after glass of the fluid. 'What does this mean?' I asked myself. The answer was ready: 'Your stomach craves acids, and you will get renewed health at every draught.'"

"Later in the season, as president of the N. Y. Fruit Growers' Society, I volunteered a prescription for those seeking health. 'Substitute lemonade, strawberries, and the fruits in their season, for salts, sulphur, sassafras tea, and the like popular physic, and which to many country people seem indispensable to take every spring to regulate the bowels and purify the blood. Partake of the fruits without stint, and throw the physic to the dogs.'"

"At one of the autumn meetings a tall and stately farmer from N. J. arose and remarked: 'Doctor, I want to report upon your prescription. I did throw the physic to the dogs, and took strawberries, blackberries, currants, peaches, etc., in their turn, omitting physic for the first time in many years. Your prescription acted like a charm, and at least one old man is thankful for it and will be while life lasts.'"

"Raise fruits, then, and let the people use them not merely as a dessert after the stomach has already taken more of salty, greasy flesh (blood-clogging) than it can well digest, but as a part of your regular food, and health will follow the change, and happiness which cannot come without health."

"Dr. Brainard - If we could eat less fruit and less flesh we should have less need of the doctors."

Dr. McKim had seven typhoid patients last year, all of whom he treated with fruits, and all but one recovered, and this one had a complication of diseases. The mother of this child felt disposed to criticize my treatment until the child of a neighbor died crying out for fruit, when she thanked me that her child had not died for want of food. Children suffering from summer complaints will find great relief if fruits are furnished them."

General Muzzey held in his arms a plump and healthy infant, and said: "When this child was born she weighed nine pounds, and when she was eleven months old she weighed only eleven pounds, and we thought we should lose her. A good providence furnished us some peaches, and the eating of those cured her. She ate nine at one sitting."

The best cure for the strikes would be to put the laboring class to raising fruits, and eating them instead of the salty, stimulating meats and exciting condiments and beverages."

G. F. NEEDHAM, Washington, D. C.

RELIGIOUS ITEMS.

The fifth annual meeting of the Wesleyan Trust Assurance Co. was held on the 22d ult. in Bristol, England. Seven-tenths of the Wesleyan churches of worship are insured by the company, which is exceedingly prosperous.

Rev. George E. Reed, pastor of Hanson Place M. E. Church, Brooklyn, has returned from Europe. During the return voyage Mrs. Reed was stricken down with fever, and at present her friends have grave apprehensions as to the result.

Several applications for admission to the Wesleyan ministry from ministers of other Churches, chiefly from the Primitive Methodist Church, were declined in every case.

Miss Emma M. Cary, professor of the Latin language and literature in the Simpson Centenary College, died at Indianapolis, Ind., Aug. 17. Miss Cary was a young woman of unusual ability and greatly beloved by all who knew her.

A comparative summary of the Presbyterian Church in the United States for the last six years has been published by Rev. Dr. Hatfield, stated clerk of the general assembly. The comparison shows the following: Synods in 1872, 35; in 1877, 37; presbyteries in 1872, 166; in 1877, 175; ministers in 1872, 4,441; in 1877, 4,801; churches in 1872, 4,730; in 1877, 5,168; communications in 1872, 468,164; in 1877, 557,704; contributions for congregational purposes, in 1872, \$5,013,907; in 1877, \$6,273,213. The total of contributions for all purposes in 1872 was \$10,086,528; in 1877, \$9,295,361.

Our German missionaries in Galveston, Texas, are heroically engaged in building a neat chapel for their growing congregations. In order to secure funds they have stirred up their Sunday-school workers to send (postage paid) some curiosities gathered from the shores of the Gulf of Mexico, on the following terms: Three star-shells (very beautiful), for twenty-five cents; six star-shells, and a variety of other small shells, for \$1.00; a small collection of star-shells, and a small collection of medium-sized shells, for \$1.00; and a superior collection of star-shells, sea-shells, and other shells, for \$3.50. All the money received in this way is to be used in paying for the new chapel. Address orders to Rev. E. von Schlemm, or Rev. E. Werner, German missionaries of the M. E. Church, at Galveston, Texas.

ITEMS FROM MAINE.

The Cumberland Baptist Association was held in Bath, August 28th and 29th. Rev. Dr. Shaler, of Portland, was chosen president, Rev. G. B. Hildesley, of Yarmouth, secretary, and Mr. J. B. Mathews, of Portland, treasurer. The doctrinal sermon for the occasion was preached by Rev. H. S. Burge, editor of Zion's Advocate. The reports from the Churches show an increasing interest and quite large additions. Very spirited and highly interesting addresses on missions were made by Rev. Mr. King, of Washington, D. C., and by Rev. Dr. Jewett, of Tullahoma, Miss., India. The entire meeting was one of rare interest.

The freshman class of Colby University numbers forty-nine members, including four ladies. Mr. Herbert Publitz, a recent graduate of West Point, has been detailed as drill-master of this University.

Gardner G. Frost, esq., of Brunswick, father of Dr. W. G. Frost, of Portland, died August 20th, aged 81 years. He was a valuable and most highly esteemed citizen.

The new church erected by the Methodist society in Farmington is now being completed. The pews are now being put in, and the building when finished will be one of the neatest and most commodious church edifices in the State. The present term of the State Normal School located in this village has over one hundred students.

The Anson camp-meeting, held last week under the direction of Rev. A. S. Ladd, pastor of Wesley Church, Bath, was a very profitable and successful meeting, and one long to be remembered. This camp-meeting is becoming one of the most popular held in the State.

The New Church Association of Maine held their annual meeting in Bath, September 1st and 2d. Rev. Mr. Dike, of Bath, was chosen president, William S. Lovell, of Portland, secretary, and Oliver Gerrish, of Portland, treasurer. Encouraging reports were presented from the societies represented. Rev. Mr. Hildesley, of Bath, was present and preached on the Sabbath. The attendance was fair, but the denomination is not probably increasing in the State.

Frederic Burr Wells, a brother of the late Gov. Wells, and a member of the class of '36 of Waterville College, died at St. Thomas, August 27th, aged 61 years. Mr. Wells formerly practiced law in Waterville, but for several years past has resided in Bath, where he has held the office of U. S. consul. He was a man of eminent ability, and a large circle of friends and business acquaintances will mourn his loss.

The Seventh Day Adventist camp-meeting held at Richmond last week was well attended, and closed up very successfully. During the meeting Samuel H. Hays, of the brigade, was duly set apart for the work of the ministry among the order.

PLINY BARROWS, brother of Rev. L. D. Barrows, D. D. of the N. H. Conference, and the father of Rev. J. S. Barrows, of the N. E. Conference, and of Mrs. Rev. C. P. Flanders, of the Vermont Conference, died in Wardsboro', Vt., July 7, 1877, when he was 71 years of age.

Brother B. was converted at a camp-meeting in Windsor, Vt., when he was about twenty years of age, and soon after united with the M. E. Church. He held to the last the esteem and confidence of his fellow-citizens and brethren of the Church, serving his town as representative and his Church as trustee of the Conference Seminary at Springfield, and his individual Church as trustee, steward, class-leader and Sabbath-school superintendent.

His Christian life was especially marked for its steadfastness. He fell suddenly, at the last, being confined to his room less than twenty-four hours; but his end was peace - nay, more, glorious triumph.

Wardsboro', Vt. D. WELLS.

JONATHAN M. HEATH was born in Scarborough, Me., in March, 1810, and died in Portland, Aug. 4, 1877.

He was the youngest son of Rev. Asa Heath, of the Maine Conference. The early part of his life was spent in Monmouth, Me., from which place he removed to Portland, in the year 1834. He was engaged in business and became an active member of the Chestnut Street M. E. Church. Wherever he lived he won the esteem and confidence of those about him, as was shown by the important public trusts which he repeatedly committed to his hands. Twice he was elected to a seat in the legislature of his native State; for eight years he was city clerk of Portland, and for six years member of the Common Council and Board of Aldermen. All these important trusts he held with absolute fidelity, and through all these years of public service, maintained a spotless reputation.

The elements of character which made him so trustworthy in business and in public life were still more conspicuous in his devotion to the Church. He was always ready to do his part, and always did it well. The Church has lost no truer friend than Brother Heath; none more steadfast in the day of trial; none more truly and lovingly devoted to all her interests. He was at one time superintendent of

the Sunday-school, member of the board of stewards, for a long time, and up to the time of his death, treasurer of the board of trustees. During the latter years of his life his most energetic labors were put forth as a teacher in the Sunday-school. Toward his fellow-men he was kind, courteous, and unassuming, and his life was a constant example of the Christian life.

There are no happier homes than that from which he was taken, and only so who did her part to make it so, and whose heart, by the presence of the Comforter, would be comforted indeed, knows how ardently he loved that home. Amid this wasting away of our earthly tabernacles and this breaking up of our earthly homes, very precious indeed are his words: "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there you may be also."

S. F. J.

Died, in Worcester, July 27, Mrs. Mary BIERLEY, wife of Mr. James Bierley, aged 40 years. She was converted in Chippewa near twenty-five years ago, under the labors of Rev. Wm. Rice, and united with the M. E. Church in that place. For several years she was connected with the Laurel Street Church, and was a natural disposition was timid and retiring. She possessed in a good degree "the ornament of a meek and quiet spirit." In consequence of life's vicissitudes her trials were numerous and grievous. Her last sickness was of long duration; but "the trying of her faith wrought patience." Gladly would she have lived longer for the sake of her husband, her children, and other dear friends, were it the only will; but she could say, "He doeth all things well." The religion she sought in youth and health was her support in sickness, and disarmed death of its sting. Thus, trusting in Jesus, she passed peacefully away from our earth to be with Christ, which is far better.

Worcester, Mass.

Hiram B. SMITH died in Biddeford, Me., Aug. 7, 1877, aged 62 years and 12 days.

Brother S. was born in Hollis, Me., where he spent his youth and early manhood. In 1845 he came to this city, where he resided until removed by death. In early life he deliberately decided to become a Christian, gave his heart to the Saviour, and rejoiced in His pardoning mercy. Subsequently, like many others, he lost the positive assurance of his acceptance with God, and for some years ceased to be active as a Christian. About twenty-three years ago he again renewed his covenant vows with the Saviour, and ever after endeavored to live the life of a Christian. A kind husband of a faithful wife, and a good neighbor, he made his home in Biddeford, and was a faithful member of the M. E. Church.

A large delegation of the members of the I. O. of O. F. (of which he was a worthy member) bore his remains to their final resting-place. His grave sustains the widow and children, and prepare them to meet in the land of rest.

G. F. COBB.

Purchase St. Church, Newburyport, has lost one of its oldest and most faithful members by the removal of SAMUEL SMITH, or, as he has been called for several years, Father Smith. He lived to the good old age of 81 years.

For fifty years he was a follower of the Lord Jesus. His conversion was so clear that he never questioned its genuineness. When riding on his wagon - attending to his business - between Newburyport and Boston, he made a complete surrender of himself to God, and was accepted of the Lord. He never afterwards passed that place without stopping and thanking God for his redemption. He was a faithful Methodist; he loved Methodism; he held, at different times, the offices of trustee, steward and class-leader in the Church; in each office serving faithfully. Whenever he met the pastor he was sure to make inquiries respecting the spiritual condition of the Church.

At home he was a devoted and sincere Christian. He loved to serve God at the family altar as well as in the Church. Within a few hours of his departure he was very fervently conducted by the pastor, and he was left home or any member of his family without saying, "God bless you!" His preparations were all made for his removal, and all that remained was to fall asleep in Jesus, which he did Aug. 13, 1877.

CATHERINE L. LITTELL, wife of Geo. W. Littell, died in Providence, Aug. 20, in the 55th year of her age.

In early life she felt called to the foreign mission field. Though not permitted to carry out her wishes, she became a missionary at home, and many households of poverty and sickness blessed the day when she came to minister to them. Like her Lord, she "went about doing good." Thirty years ago she joined the Church in Warren, and seven years since became connected with Trinity Church. These latter years have been years of sickness and in which she has blessed her home and ripened for her heavenly rest.

Her sufferings, which have been indescribable, she has borne with great patience and fortitude. Her trust was unwavering. "How can I doubt with such a Saviour?" she asked. In Him she triumphed, and with Him she now rests.

D. P. L.

Cross Husbands and Scolding Wives.

"Domestic infelicity," which newspaper reporters nowadays credit with playing such an important part in life's drama, is often the result of lingering or chronic disease. What husband or wife can be cheerful, smiling, and pleasant, when constantly suffering from the tortures of some dread disease? Perhaps the husband's liver becomes torpid, and he experiences bitter, disagreeable taste or nausea, his chills sensations, alternating with great heat and dryness of the surface of his body, pain in his sides, shoulders, on back, eyes and skin are tinged with yellow, feels dull, indisposed, and dizzy. Through his suffering he becomes gloomy, despondent, and exceedingly irritable in temper. Instead of resorting to so reliable a remedy as a few small doses of Dr. Pierce's Purgative Pellets, and following up their action with the use of Golden Medical Discovery, to work the biliary system out of the system and purify the blood, if he play the part of a "penny wise and pound foolish" man he will attempt to economize by saving the small cost of these medicines. Continuing to suffer, his nervous system becomes impaired, and he is fretful and peevish - a fit subject to become embroiled in "domestic infelicity."

Or the good wife, who from her too laborious duties or family cares, have become subject to such chronic affections as are peculiarly incident to her sex, and being torpid and nervous, and suffering from backache, nervousness, headache, intestinal fever, and enduring pains too numerous to mention, she may become peevish and fretful - anything but a genial helpmeet. In the delicate condition of her health, should she set herself to employ Dr. Pierce's Favorite Prescription, it will, by its timely use, restore her health and form her from the peevish, scolding, irritable-tempered invalid to a happy cheerful wife. Laying aside levity and speaking seriously, restore her health and form her from the peevish, scolding, irritable-tempered invalid to a happy cheerful wife. Laying aside levity and speaking seriously, restore her health and form her from the peevish, scolding, irritable-tempered invalid to a happy cheerful wife.

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